Evangelical Christendom

"Unto Corpus Domini in Christo."

Nov.-Dec., 1934

The First Advent, and The Second

ONCE again we are brought to the Season of the year when thoughtful minds necessarily revert to the First Advent of our Lord, and to the consummation to which the Apostle refers when he says "The end of all things is at hand, be ye therefore sober and watch unto prayer" (I. Peter iv., 7). In our Calendar, Christmas as the date of our Lord's birth into the world is so decidedly affirmed that there can be no appeal from its decision so far as custom is concerned, although there is room to question the accuracy of the tradition by which the date is decided on. Universal regard is paid to Christmas as the time for celebrating the Incarnation of Christ, His first Coming to be the Saviour of men, by being made the Sacrifice for their sin. With that Advent of our Lord in the flesh, the end of the dispensation of the Law set in, and a new era of things was inaugurated. Hence it is said in Hebrews ix., 26, "Now once in the end of the ages"—(R.V. dispensations, that is which had gone before) "hath He appeared to put away sin by the sacrifice of Himself," so that the preaching of the Gospel of His birth, life, death, resurrection, and ascension to the right hand of the Father, by the Apostles on the Day of Pentecost became a most important boundary line in the history of the world. A boundary line of such immense moment as fully to justify its commemoration by the adoption of the year of His Advent as the date from which all events should thereafter be regarded, those of prior occurrence as B.C., and those subsequent as A.D., all human circumstances being viewed as subordinate to the great fact of God's well-beloved Son having come to sojourn and die among men as their Redeemer and Lord. It behoves the Church of Christ as a whole to look back to this event with feelings of deepest gratitude and praise, as also to commemorate it with devout joy and earnest concern to glorify His Name. Not only as a season of mirthfulness and frivolity can Christians hail the Christmas Season so near at hand, but as a time for thoughtful consecration as well as godly joy, and social rejoicing. From this standpoint we can, and do, most heartily wish all our readers one of the happiest Christmas Seasons they have ever known. In proportion as thoughts of love and grateful praise to Christ enter into our plans and pursuits, will be the intensity and solidity of the joys we experience.

But the passage in Hebrews ix. carries our thought beyond the first Advent of our Lord, and the end of the ages which preceded it, to another Advent and another end, both of which it is indeed of vital importance to keep in mind. Verse 29 declares that "Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear *the second time*, without sin, unto salvation."

The second Advent is thus connected with the first, as indeed they are inseparable, and essential the one to the other.

I. The second is *as* the first, a fact to which Acts i., 11 bears clear and undoubted testimony, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven." Many are accustomed to

think of the first coming of our Lord as *personal* to suffer and die, and regard the *second* as *spiritual*, a coming in the fulness of the Holy Spirit's manifest power. To such the Scriptures which foretold His sufferings and death are literal and real, while those which foretell His reign and the glories of His kingdom upon earth are figurative and symbolic. He went to heaven in bodily presence and form; according to this He is to return in spiritual influence without any bodily presence of personal manifestation. How this can be a coming *in like manner* as He was seen to go, it is indeed hard to say. Either the testimony borne to the men of Galilee at the Ascension was false and mistaken, or else as literally as He ascended must He ere long descend to reign and to establish His kingdom among men. As it is stated expressly in Acts iii., 21, the heavens have received Him only "*until* the times of the restitution of all things, which God hath spoken by the mouth of all his Holy Prophets since the world began": so surely as the world has seen the Saviour in humiliation and rejection (and at present this is the only sight the world has ever had of Christ), so surely shall it behold Him in glorious majesty as "the King of kings and Lord of lords." The scene of His Cross shall be the sphere of His crown, and He who appeared first in the lowliest guise as the Man of Sorrows, shall appear *the second time* as the majestic Christ of God.

II. The second Advent like the first will be associated with joy and gladness to all who are prepared to welcome it. The most joyous pages of the Bible are those which record the first coming of Christ. Glad strains from the realm of song filled the air, and rejoiced the hearts alike of angels and men.

"Songs of joy awoke the morn,
When the Prince of Peace was born."

Angelic spirits left the shining ranks on high to chant His praises, and to herald His birth; moved by the Divine Spirit, Zacharias and Elisabeth, Mary and Simeon, with Anna, uttered words of sacred thanksgiving and holy predictions of glories yet to come. The Magi from the distant east saw His star, and "rejoiced with exceeding great joy." Jew and Gentile thus sharing the rapture which the Advent of the Son of God aroused. But all this, though bright and blessed, falls far short of what shall be when He comes again "without sin unto salvation." Angels then in countless myriads shall attend His train, their voices one in sounding forth the honours of His name. The inspired seer of the Apocalypse has anticipated their song, and recorded its melodious strain—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Then shall rocks rend, and the graves of sleeping saints be opened, their rising occupants with "songs and everlasting joy upon their heads," ascending to behold their Lord, and to be made like Him because they see Him as He is. Blest reunions shall then be given, ties long severed in the flesh, be once more and for ever bound, and all causes of sorrow be eternally swept away. What a prospect for those who will spend this Christmas Season in mourning!

Truly the consummation of faith and hope then to be brought to the believer is enough e'en now to fill us with ecstasies of joy in their anticipation, but what shall it be when as He appears to call His waiting, watching ones to Himself, they throng around His presence and gaze upon His face?

Nor is the joy of the second Advent confined to angels, and the saints of heavenly birth; earth too shall know the gladness of His reign. The chosen seed of Israel's race shall be restored to the favour of God; it is to them the prophet says, "He shall appear to your joy." He comes to give them "the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting

of the Lord, that He might be glorified." And not only so, then shall the whole earth be filled with the knowledge of the Lord, "the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Truly His Coming is a "blessed hope," one full of life and immortality, its present buds of promise give delights beyond earth's choicest joys, but its opening flowers of full fruition shall be a paradise of bliss, and they will be flowers that bloom for ever, and that never fade.

III. The Second Advent like the first will be associated with an End of peculiar importance and significance. It will be followed, not as many ignorantly think and affirm, by the end of the world, and the general Judgment, but by the Millennial age, and the reign of righteousness and peace which is to characterise it. The end to which the return of the Lord will bring us is the end of this Gospel dispensation, which for more than nineteen hundred years has blessed the world with its abounding grace and truth. Surely the design and purpose of this present age is not the conversion of the world, but the gathering out of it from every kindred, tribe, and tongue, "a people for His Name," Acts xv., 14. No sooner is the Church ingathered, and, as the Father's special gift to the Son, glorified, than the setting aside of the Jews as God's special people upon earth is over, "the time to favour Zion" has then come, and her long-despised Messiah is revealed as her Saviour King, her Deliverer come "to turn away ungodliness from Jacob," and to perform the mercy promised to the fathers, as declared in Luke i., 72-75. Thus the Second Advent of our Lord will end the present time of Divine long-suffering with the guilty world, which has so long turned a deaf ear to the Gospel of grace and love proclaimed to every creature. This is solemnly and plainly set forth in 2 Thess. ii., as well as in the other parts of the New Testament. The end of a year is a season to be regarded with thoughtful concern, our years on earth being too few, and too closely related to eternity, for even one of them to pass by unnoticed, or without regard to the responsibility incurred, and the mercy received. But when we remember that each year as it passes brings us nearer to the end of those opportunities which at present are afforded all men for repentance and faith in Christ, it does indeed become a solemn and momentous consideration; all the more so as we see the characteristics of our own times so strikingly analogous to those which Scripture predicts as marking the "last days," and indicative of the Coming of the Son of Man.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the first Advent, and for the sure promise of the second.

That the call to widespread Evangelism has been a notable feature of the year which is closing.

For the yet more widespread interest manifest in the Universal Week of Prayer; and in an increasing realisation that "we must pray, or perish."

LET US PRAY—

For the Rev. J. Chalmers Lyon on his deputation visit to Poland (December 4th—18th)

That the forthcoming Universal Week of Prayer may be of world-wide spiritual blessing; also that the broadcast address on Sunday afternoon, January 6th, may be used of God to kindle fresh interest in the spectacle of Christendom united in Prayer.

Let us specially remember native Christians who will be joining in the Week of Prayer; also that the impressive unity which its observance manifests may prove helpful to the Missionary cause everywhere.

Let us pray for peace, in our hearts, in our national life, among the nations; and above all that the message of Christmas may serve to convince all international life that only through obedience to the Gospel of Christ can peace reign.

For agents of the Alliance in countries of Europe where long-closed doors of opportunity for preaching the Gospel are now open and where the prevailing need is for the unity which the Alliance represents.

That the appeal of the Council for special gifts at this time may be answered, and all the work of the Alliance experience the providence and blessing of God.

Headquarters Notes

The Universal Week of Prayer.—Immediately following these Notes will be found some information concerning the organisation of the Week of Prayer, and suggestions for individual and corporate help in local arrangements. There has been great advance in the arrangements generally for 1935. As we write orders for programmes are pouring in to Headquarters, as many as five thousand copies being requisitioned in one order, and this for Swansea (well done, Swansea !). There is still time for attention to the arrangement of local united meetings, where these are not already in hand, and we hope our readers all will co-operate, at least by making enquiries locally if arrangements are in hand, and if not, by at once bringing the need to the attention of local clergy and ministers. But the Week of Prayer does not depend upon meetings, desirable as these are, it can be observed in the quiet of our homes, in private as well as at family prayers. It can be observed in circles and groups, and everywhere. It has been a source of encouragement at Headquarters to receive the following spontaneous letter from the well-beloved Bishop Welldon, late Dean of Durham :

Sevenoaks, Kent.
October 9th, 1934.

Dear Mr. Gooch,

You must allow me to express my deep interest in the Universal Week of Prayer, and to assure you how strong is my hope that the World's Evangelical Alliance may attain an ever-increasing success, by drawing the Evangelical Churches, or bodies, of the world together upon a common basis, it not of reunion, yet of intercommunion. After all, was not the following our Lord's one test of Churchmanship—" By this shall all men know that ye are my disciples, if ye have love one to another " ?

Believe me, Yours sincerely,
J. E. C. WELLDON.

Deputation to Poland.—Rev. J. Chalmers Lyon, one of the Hon. Secretaries of the World's Evangelical Alliance, is leaving London on December 4th on a deputation visit to Poland. Mr. Lyon will travel first to Warsaw to take part in the Alliance Conference in that city from December 7th to 10th, and also to consult with local representatives concerning the furtherance of the Polish interests of the Alliance. Already the World's Evangelical Alliance is represented in Poland, where its motto *Unum Corpus sumus in Christo*, and its influence in all matters concerning religious liberty, are recognised and warmly appreciated. Mr. Chalmers Lyon is also commissioned to visit the Ukraine, where spiritual revival has broken out in the nature of a reaction from political to spiritual ideals, and where there is a prevailing desire on the part of large numbers of the people to hear the Word of God, many having already accepted the Gospel of Christ as the power of God unto Salvation.

Religious Liberty in Germany.—We record the Resolution prepared and adopted by the Council of the World's Evangelical Alliance at its October meeting, copies of which were forwarded through the German Embassy in London to Herr Hitler, President and Führer of the Third German Reich ; to Reichbishop Müller ; and to Dr. von Bodelschwingh, Dr. Koch and Pastor Niemöller, representing the new German Confessional Churches.

RELIGIOUS LIBERTY IN GERMANY.

RESOLUTION OF THE WORLD'S EVANGELICAL ALLIANCE.

1. The World's Evangelical Alliance sends greeting to the Evangelical Confessional Churches of Germany—Lutheran, Reformed and United—at present engaged in conflict for the maintenance of true Christian faith and Christian life, and assures them of its prayerful sympathy in the efforts they are making. The Alliance realises that this dispute has now become a conflict to maintain the fundamental principles of the Christian religion as revealed in the New Testament and foreshadowed in the books of the Old Testament.

2. The Alliance realises that the attempt being made by certain writers to Teutonise the Jesus of the Gospels is a retrograde step, and that the Christian people of Germany cannot agree to the displacement of the theology of Christian Revelation by a system which represents a return to the religion of ancient German tribal life. In their opposition to this dangerous movement in theological thought the Confessional Churches have the wholehearted support of the World's Evangelical Alliance.

3. While the Alliance regards with appreciation efforts being made by the Third Reich for the moral good and unification of the German people, it shares the opinion of some that internal ecclesiastical divisions have militated against an adequate response by the German Evangelical Churches to the appeal for their moral support; nevertheless the Alliance cannot but regard with regret and alarm the measures taken and now being enforced to replace liberty of conscience by Erastian oppression.

4. While appreciating the need for a more simple and efficient organisation of the German Evangelical Churches, the Alliance deplores the high-handed action which has already deprived many German pastors of their office and means of livelihood, and is the cause of widespread international indignation. The Alliance earnestly petitions the Führer of the German Reich to uphold that liberty of conscience in faith and worship which has for centuries prevailed in Germany, and urges upon the central ecclesiastical administration a more patient and unifying policy in keeping with the principles of the Gospel of Christ.

Some Recent Grants.—In response to the special appeal from the Austrian Protestant Churches the World's Evangelical Alliance has made an initial grant of £50 to be applied especially to the work of evangelization among the many new converts from the Roman Catholic Church. In addition the Council have granted £25 to the Société Centrale Evangelique for Protestant work in France; and a further grant of £50 has been forwarded to Greece for the evangelistic work of the Greek Evangelical Churches.

In forwarding a grant of £25 to the Spanish Evangelical Alliance the Council in London have expressed their gratification at the initial work of evangelization which is being undertaken with the aid of the Alliance by Dr. Orts Gonzalez. Notwithstanding the recent unrest Dr. Orts Gonzalez writes (October 16th): "In spite of the fact that Spain is under martial law we are having glorious services which give me greater hopes for the coming campaigns, and there is a real awakening of the existing congregations. We have had overflowing congregations in which there were many outsiders, among them a prominent ecclesiastic about whom I cannot give details until he arranges his affairs for leaving the Roman Catholic Church. . I feel very hopeful and very encouraged. Spain seems more responsive and more receptive than one year ago. I feel confident that, when things quiet down, the country will be in even better mood to hear and accept the Gospel."

Soviet Russia and the League of Nations.—The following Resolution was adopted by the Council at their November meeting, copies of which have been forwarded to the Russian Embassy in London, to Sir John Simon, M.P., to Viscount Cecil of Chelwood, and to the Secretary-General of the League of Nations. The Resolution was included in *The Times* on Saturday, November 24th, among other Press organs to which it was sent:

RESOLUTION.

The Council of the World's Evangelical Alliance is of opinion that although the Covenant of the League of Nations does not specifically refer to the maintenance of liberty of conscience in religious faith and worship, the attention of the Council of the League, and of Christendom, should be directed to the fact that the Soviet Government recently admitted to Membership of the Council has been and is the enemy of religion and of liberty of conscience, respected in all civilised countries. On this and other grounds the Council is of opinion that having accepted obligations and responsibilities involved in Membership of the Council of the League of Nations, the Soviet Government should cease its oppression of religious freedom in Russia, and restore to all subjects of the Union of Soviet Socialist Republics alike liberty to worship God according to conscience, and to read and circulate the Bible.

Greetings to French Protestant Churches.—The Federation of the French Protestant Churches has been meeting in quinquennial assembly at Bordeaux, a cordial invitation being extended to the World's Evangelical Alliance to be represented, a privilege which, unfortunately, it was not possible for the General Secretary to take advantage of, owing to pressing duties in London. Rev. J. H. Rushbrooke, D.D., having also been invited to represent the Free Churches of this country it was hoped, on his kind and ready consent to act in the dual capacity, to send the following message of greeting through him, but owing to temporary indisposition Dr. Rushbrooke also was unable to visit Bordeaux; the message, therefore, was forwarded through Dr. Ch. Merle d'Aubigné, President of the Federation:

The Council of the World's Evangelical Alliance, British Organisation, send fraternal greetings to all assembled at Bordeaux for the Quinquennial Assembley of the Federation of the Protestant Churches of France. On behalf of the Evangelical Churches and Christians of Great Britain represented in the Alliance the Council express the hope that the grace of our Lord Jesus Christ, the love of God, and the Fellowship of the Holy Spirit may rest upon the deliberations at Bordeaux, and that in these anxious times of national and international unrest the message of the Gospel of our Lord Jesus Christ may be reaffirmed as the only hope of the world. Historic links of friendship and fellowship unite the Evangelical Alliance to the Protestant Churches and Christians of France, who are "one Body in Christ Jesus" (*Unum Corpus sumus in Christo*) working together for the spread of the Reformed Faith of the pure Gospel, which alone can preserve our spiritual heritage, and save Europe and the World from destruction.

Silver Jubilee of the Royal Accession.—On the occasion of the Coronation of Their Majesties King George and Queen Mary the World's Evangelical Alliance issued a Call to Intercession and Thanksgiving, which was prepared by the late Bishop Handley Moule of Durham. A great central occasion at the Queen's Hall, London, also marked the event, the organisation of which was undertaken at the Alliance House. The forthcoming Celebration has been under consideration by the Council, and it has been decided to issue a similar appeal next year, concerning which we hope shortly to be able to make a further announcement. The whole Empire is, or should be, Evangelical, for we deprecate the use of the term merely to denote party aims or interests, and while the World's Evangelical Alliance is Evangelical in name, and neither Roman nor Modern in things essential to the pure Gospel of Christ, it is and always has striven to be an alliance between all, Churches as well as individuals, who "hold the Head."

Rev. Adam Podin (Estonia).—Our readers are always glad to hear news of our friend and agent in Estonia, Rev. Adam Podin, and we are able to include a letter from him received as late as November 27th :

Keila, Estonia.
November 22nd, 1934.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

Your letter of October 5th reached me safely, and for which we are very thankful to you. Many thanks for the enclosed cheque, and for the sure promise that you will visit us in the future. I have been very lucky during the past summer and late autumn concerning visitors. Two American doctors visited us who had a warm heart to my downcast people, so I took them in prisons and leper asylums with me. In one of the hard labour prisons God blessed our labour so that eleven heavy offenders, with tears running down their faces, confessed the Lord as their Saviour. Some of them have been released from the prison before their time on account of good conduct.

Rev. and Mrs. George Grubb spent a few weeks with us recently and we had a fruitful Devotional Conference, where many met the Lord. I took them round about in various Churches and meeting places. Beside those regular meetings and services I took them with me to four prisons and one leper asylum. In all those places the presence of the Lord was felt and realised. In one prison where it was arranged for them both to speak, and a fine singing choir helped us greatly, the Lord gave his special blessing, so that many, with hot tears running down their faces, expressed first their thanks, and afterwards their faith in the crucified One. Oh, it was a day of joy and gladness for us all, and the angels as well. The same blessing we enjoyed among the lepers. I am so glad to see some fruit of my labour. I can say as once the Apostle said : "He is able to save them to the uttermost who come unto God by Him." In the month of July I visited a prison and after the work done a young man wanted to speak with me concerning his soul. I asked the prison Master what kind of a man he was. The answer was : "He is a confirmed thief." The man confessed this. I showed him the only sure way to get relief ; we prayed together and we parted, not having seen the real result. Some weeks ago he wrote me a letter expressing his thanks to me and the joy that he is saved from the awful sin-sickness, and now hates the sin that once was his element. He has never forgotten the good counsel and the prayer that we had together in the prison. So one day he had poured out his heart to the Saviour under a tree and the spoken words in the prison gave him light and life. Now he is in the Military service, happy, as a forgiven sinner can be.

The Lord has given me good health during the past time and I have been very busy doing my best. Yesterday I made arrangements in one prison ; to-day I am going to Hapsal to preach in the prison there. The programme for the Week of Prayer is translated into Estonian and in the near future it will be printed and circulated.

I enclose invoice for the New Testaments bought for the prisoners.

Now once more I thank you and the Council of the World's Evangelical Alliance for the special help continued to me to carry on the work that seldom any one does here. So glad to hear of your coming to us. I hope you will stay here a little longer so that I could take you about to some prisons and leper asylums, and arrange some larger meetings. Just before Christmas

I will be very busy as I want to bring the Gospel news to as many dark places as possible.

My wife and I send greetings to all.

Yours in the Lord,
ADAM POSEN.

Can It be Done?—In our last issue we inserted a note under this heading making reference to finance, and mentioning that a large sum was necessary before the close of this year, unless the responsible work of the Alliance is to suffer curtailment and really urgent appeals remain unanswered. Some response has been forthcoming, and on behalf of the Council we especially thank those who by special gifts have enabled us to receive some £600. From what can be said in print, and what is recorded in these Notes, it will be evident that this cannot go far, when £2,000 at least is appealed for. May we, therefore, repeat a portion of the Note referred to, and ask the prayers of our readers that all needs of the Council may be fulfilled? We quote the extract from *Evangelical Christendom*, Sept.-Oct., 1934:—"We ask the earnest prayers of readers that gifts may be forthcoming to remove anxieties which the Council feel concerning response to appeals for the help of the Alliance from widely separated countries, including as we write, Austria and Spain, India and Poland, Portugal and East Africa. If our readers could know the actual facts associated with these appeals they would realise that they involve the direct work of evangelization as well as the co-operation of the Alliance in countries and circumstances where the work of Protestant missions is jeopardised and is involving special agencies of help in which the Alliance is gladly sharing or wishing to share. At the September meeting of the Council it was made clear that the responsibilities of the Hon. Treasurer and the General Secretary to find a considerable sum of money, at least £2,000, before the close of this year, can only be fulfilled by asking for the prayers of all who realise that burdens are not only to be borne but to be relieved; also that now, as always, God can and does answer prayer for essential means to carry on His work. May we stress the present situation by saying that the Alliance cannot fulfil its responsible mission at home and abroad unless special help is forthcoming."

Universal Week of Prayer—Central London Meetings. Our readers everywhere will be glad to know the arrangements being made for the usual central London noon meetings (12—1 p.m.) during the Week of Prayer. On Monday, January 7th, the meeting will take place at the Central Hall, Westminster; on Tuesday, January 8th, at the Bible House, 146, Queen Victoria Street, E.C.; on Wednesday, January 9th, at the Mansion House, E.C.; on Thursday, January 10th, at the Church Missionary Society's headquarters, Salisbury Square, Fleet Street, E.C.; on Friday, January 11th, at Livingstone Hall, the headquarters of the London Missionary Society; and on Saturday, January 12th, at the Alliance House, 19, Russell Square, W.C. May we impress upon all the importance of these gatherings, and the fact that they are in touch with fellow-Christians throughout the world. The meetings last one hour. Help in making the London meetings more widely known will be appreciated. Invitations may be had from the Alliance House, and as these include the full programme and topics for prayer they serve a double purpose.

Here is an extract from a letter which has come (from the Persian Gulf) even while we are writing this note. It serves to show how diverse and widespread is the observance of the Week of Prayer, and how close the sense of fellowship it engenders:

The Week of Prayer last winter, was a blessed experience to the Christian community in Bahrain. We gathered in chapel, every evening, there being a different leader daily, and the leader was a liberty to use any language he wished as long as that was easiest for him. After a few remarks by the leader, the meeting was thrown open to the congregation. Prayers were offered by men and women in four different languages: Arabic, English, Persian and Tamil. In this way there was nothing stilted in our gathering. At these prayer meetings, Arabs and Persians would often gather. Some of these were inquirers into Christianity; others just Moslems. There is no doubt that some of these inquirers were helped by these meetings; those who only this month offered themselves for baptism. We found the prayer meetings so helpful that a weekly evening prayer meeting was instituted from that time on. This has continued throughout the year. We look forward to the week of prayer in January next, and follow the programme of the World's Evangelical Alliance, as last year. Many thanks for sending a copy in your letter.

How the Universal Week of Prayer is Observed—and Organised*

When we speak of the Universal Week of Prayer, the words may convey little to some, but Prayer is the inspiration of Unity, and Unity is vital to the success of the Gospel everywhere. It is no unimportant fact then that during the Week of Prayer, in the islands of the Pacific, through all the countries of the East and the Near East and Africa, and all around the world, there are men and women lifting up their hearts together to Him in Whom all the families of the earth are one! It is like a glorious canon, in which the children of men unite in praise and prayer, each nation in turn coming into the harmony, till the earth is encircled with song.

It was eighty-nine years ago that the Week of Prayer was started. It was a time when there was much to disquiet the nations of Europe. They were nearing a time of storm and tumult. Within every land those who shared the Christian faith had many anxieties and fears. Then it entered into the minds of some of them to call upon all who shared the same faith to begin the New Year together in a concert of united Prayer, and for these eighty-nine years now the call has been repeated, each new year reaching out further into new regions and new tongues, until to-day, like a mighty river, the stream of united Prayer flows through innumerable channels for the deliverance and renewal of our struggling humanity.

In 1846 when the Week of Prayer commenced, Japan was closed; China was only known through its treaty ports; Korea was the hermit-kingdom, sealed against the West. Livingstone, already in Africa, was still looking eagerly northward where the smoke of a thousand villages beckoned him; he had still to make those journeys which were to open the way into the centre of Africa, to bring death to the slave trade, and to establish the Church of Christ in the heart of the Continent. To-day, not only in Japan and China and Korea, but in Uganda and Kenya, there are Churches sharing in this common approach to the Magnetic Centre. Chinese pastors in the midst of the confusion and sorrow of their nation during this Week of Prayer will be calling their peoples to think and to pray with those of all other races, black and brown and yellow and white. Thousands of Koreans will meet day by day in Prayer, and from many an African station the same petitions will arise as those inspired by the universal topics. It is well named the *Universal* Week of Prayer.

In each country Christians will be thinking of their own needs; but they will not forget the needs of others. We in England shall be lifting into the eternal light the Chinese in China, where the Universal Week of Prayer is almost an annual festival, and that Chinese Church will be praying for us. It is "Common Prayer" that the Week of Prayer represents. This should stir our imagination to think of the many who will share in this spiritual journey. The Papuan whose fathers were cannibals; the mystical Indian who has found that this quest had led him to the Christian faith; the African, who has so much to forgive in the the treatment that he has received in other days—so much to forgive, and so much to give; and throughout Europe from north to south there will be voices raised in many tongues and with many varied needs, and yet one in their longings for the Kingdom in which "there shall be" one in Christ Jesus." And from the West, when the other voices are still, the eager and hopeful peoples of the new world will take up the same praises and prayers.

A word should be said concerning the world-wide invitation. Travellers tell us how, in the service of their Lord, they have had many adventures, and seen strange and fascinating places; they tell of "moving accidents by flood and field," and of the strange peoples and customs which they have known. They are the possessors of the

*Address broadcast from London by the General Secretary of the World's Evangelical Alliance.

magic carpet which carries us over the seas. But it is not of missionaries who cross the seas we speak, but of a *letter*, and of the subjects for Prayer which follow upon it. Yet if we could go back only a few years, it would seem a most wonderful thing that one letter should be read in lands where the Nile rises, or on some island lying within its lagoons in the Southern Seas, or where the vast new cities have suddenly arisen in the West. That one call should go forth to all these lands is a marvellous thing; but the answer to it is still more marvellous if it means that men are making their way to one spiritual centre from North and South and East and West, and if they are meeting with each other at that centre. *This is surely one of those movements towards unity for which we are hoping and looking.* It is a great thing that the races of mankind should think together; it is even greater if they can pray together. And though this Universal Week of Prayer is known to a section of each nation only, yet it brings with it the promise of a growing fellowship.

In the autumn of each year more than 10,000 representatives, in many lands, are communicated with, and the way is prepared for the universal letter of invitation and the topics for daily prayer throughout the Week. When the document is ready, the translators begin. There is no greater romance than the work of the translator. A man went to live alone in the midst of a tribe which had no written language. He heard a succession of clicks, aspirates, grunts and other sounds. We leave him and return after a few years, and to our amazement we find the Gospel written in the tongue of this people, and grammars and dictionaries. To-day into that language this Call to Prayer has been rendered. Yes: to say a translation is made into this language or that sounds a prosaic thing; it is in reality a miracle of courage and intellectual power, and untiring faith.

The letter makes a girdle of the earth. In China and Japan and in India there are National Christian Councils through whose willing co-operation the letter of invitation is carried through these lands in those marvellous characters which have been called the most perfect artistic means of expression ever devised. In many languages and dialects in India the people unite; in this learned and unlearned, caste and no-caste, are one. In the Near East the translations are made into Arabic, Armenian, Greek, Persian, Turkish, and other languages, and in lands sacred because of the memories of the Apostolic Churches the Christians, few in number, will make their pilgrimage with others. The Near East no less than the Far East is in the days of upheaval. Out of the storm the same cry will be raised.

In the West, not only in Canada is the letter circulated, but in the United States and in Latin America. In the U.S.A. alone some fifteen million communicants are reached through the co-operation of the Federal Council of the Churches.

Human beings may be united by their common interests, or by facing a common peril, or by the use of a common language which is a "sanctuary of the soul of a nation." But there is another way whereby they may be drawn together and held together. They may meet at a spiritual centre, where they see the same things and learn the same values.

Those who first planned this Week of Prayer were thinking of this way to unity. They had their own strong and distinctive beliefs; but they did not call simply to those who were altogether at one with them; they called to all Christian people of every name to make this journey to the centre.

Many more, from many more nations are taking this way to-day, but the way is the same. And at the opening of each new year the same World call to all Christian people, with its old breadth and universality, goes forth.

An impression of the vast extent of this spiritual unity is made when we think of some of the chief centres of population where the Universal Week of Prayer is observed: London, Paris, Madrid, Lisbon, Berlin, Rome, Prague, Jerusalem, Calcutta, Pekin, Sydney, Melbourne, Wellington, Oslo, Stockholm, Buenos Aires, Valparaiso, New York, San Francisco, and many others.

Every disciple of Christ may individually co-operate if they so wish in this service of God through the medium of Prayer and Intercession. All those who can help to arrange local groups, and who would like to receive copies of the international letter

of invitation to observe the Universal Week of Prayer, and the daily topics for Prayer, which are translated into so many different languages, are invited to write to The General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

How to Help.

The following suggestions concerning local arrangements for the observance of the Universal Week of Prayer reply to enquiries often received at Headquarters. If followed, the suggestions will lead to successful united meetings throughout the Week.

(1) The Week of Prayer, which is international and interdenominational, is annually observed throughout the first *complete* week (commencing with Sunday) of each new year. This arrangement is universal.

(2) It was originated by and has been organised under the auspices of the World's Evangelical Alliance for eighty-nine years without a break. In the interests of Christian Unity and co-operation it is specially requested that it may be stated on local announcements that the meetings are under the auspices of, or in concert with, the World's Evangelical Alliance.

(3) Commence local arrangements early. Do not leave them until late December, when there is great pressure at Headquarters. Secure the interest and co-operation of all possible local Clergy, Ministers, and other Christian leaders.

(4) Engage a suitable Hall or other meeting centre where Christians of all Churches can meet as "all one in Christ Jesus" for united Prayer and Intercession. In some places local Church Unity enables the meetings to be arranged in the Churches, there being interchange and intercommunion.

(5) Order sufficient copies of the localised (smaller) edition of the topics for Prayer (one page is left blank for announcements of local meetings) to enable their distribution in Churches on the Sunday preceding the weekday meetings They are supplied under cost for this purpose. This plan enables those attending the daily meetings to come prepared intelligently to share in the extempore Prayers. Others, unable to attend the meetings will, possessing the daily topics for Prayer, be enabled to use them at home (the topics are recommended for use everywhere in private and family Prayer).

(6) Remember that all successful meetings depend upon wide publicity and thorough organisation.

(7) The meetings, as a rule, should not exceed one hour, commencing and ending punctually. The Chairman should be asked to encourage short, pointed petitions, following the daily topics for Prayer, which should be indicated to the Meeting. The largest possible amount of time should be spent in Prayer, and if there is an address *it should be strictly limited to ten or fifteen minutes*, and bear upon the universal topic for the day.

(8) Let everything be hearty. Choose bright and suitable hymns. The *New Alliance Hymnal* has been specially compiled to meet the requirements of the Week of Prayer, and other united occasions. (Specimen copy, 2d.)

(9) In the matter of local expenses, thankofferings to defray these should be taken (retiring collections are suggested), a suitable announcement of the needs being made at each meeting. It is asked and expected that any balance from these gifts will be forwarded to Headquarters to aid the heavy expenses of organising the Universal Week of Prayer in foreign parts, and the missionary interests of the Alliance which include grants for translating and printing the programme in many languages. If this is explained at the meetings the usual response is willing and generous. *An appeal is made to all who organise the Week of Prayer in local centres at home or abroad to assist the Alliance by arranging as requested, also by forwarding a report of meetings held, with the thank-offering, as soon after the Week of Prayer as possible.*

All communications should be addressed to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

The Sovereignty of the State and Mixed Marriages*

By Rev. E. J. T. BAGNALL

Two years ago, at Stockholm, I had the honour of addressing the Assembly upon "The Church of Rome and Mixed Marriages," dealing with the subject mainly from a religious and ethical aspect, but the subject allotted to me at this Conference relates definitely to the "Ne Temere" decree as it conflicts with the State and the civil law.

In that decree the Pope says that the only valid marriage is that which takes place before a Roman Catholic priest and "that every other form (*i.e.*, form of matrimony), whether approved by State or by any schismatical or heretical sect, I declare to be invalid—further any who disobey this law are declared to be living in concubinage and not in lawful wedlock."

The Claim of Rome.

The Pope claims power to enforce this. In his encyclical of 1925 he says: "As all power both in Heaven and on earth was given to Christ, the same power is given to His representative. States as well as individuals owe this allegiance to the Pope and without the sanction of the Church there can be no legitimate authority which is entitled to the obedient submission of Christians. . . let not the nations fail to give testimony of their allegiance to this power if they want their rule to be recognised and to endure." Cardinal Sarto (afterwards Pope Pius X.) said: "The Pope is not merely the representative of Jesus Christ; on the contrary he is Jesus Christ under the veil of the flesh."

This shows that the Pope's imperial supremacy is but the counterpart of Papal infallibility. In vincidation of this assumed authority Rome has used the most unscrupulous methods as seen recently in the case of Malta. Such an assumption of high authority over the nations is not only unscriptural but it is a blasphemous usurpation of the sovereign right of our Lord and an unwarrantable pretension of power which history and experience refutes and invalidates. France, Russia and Spain have cast out this Romish system—for Rome's influence upon the States of Europe is associated with the decay of liberty and of national character. If the whole Church in Europe and Asia had been loyal to our Lord's teaching and practice, it is almost certain that no such revolution would have taken place in those countries.

Romanism is a perversion of Christianity. It may be said to be more truly in the succession of the Cæsars. Charles Dickens described it as "the most horrible means of political and social degradation left in the world." John Ruskin called it "the most debasing and degrading of all creeds." Sir Walter Scott said it was "a mean and depraving superstition." Mr. W. E. Gladstone said "The proselytising agency of the Romish Church in this country I take to be one of the worst religious influences of the age. In the Churches subject to the Pope clerical power has been developed, while all that nurtured freedom, and all that guaranteed it, have been harassed and denounced, cabined and confined, attenuated and starved."

In this assumption of sovereignty the Pope thus claims the allegiance of the whole world, and Rome becomes a rival Government within every other State as well as a rival Church. It is an *imperium in imperio*, and challenges the supremacy of British or any other law in relation to marriage. This is disastrous to civic order, and to the happiness of the families concerned. In some places, as in Malta, the Canon law has actually become the law of the land and mixed marriages are illegal unless performed by a Roman Catholic priest. Roman Catholics are taught that the Church law is higher than State law and to disobey is to suffer eternal loss. This

*Paper read at the Sixth Biennial Assembly of the International Protestant League at Hemmen, Holland, July, 1934.

makes the Roman doctrine independent of the State, and State law is only accepted on condition that it is not in opposition to Canon law. In mediaeval times Rome coerced Kings and governments as she would in Malta to-day, using methods utterly opposed to the principles of democratic States. She has recently urged that in the proposed reform of the constitution of India the British Government shall recognise Canon Law and give enforcement to this in the Courts of Law where necessary. It is the aim of Rome to subject every country to its ecclesiastical power.

What is the Protestant Reply?

What is the Protestant answer to this unwarrantable assumption and Papal intrusion? There must be a standard of truth on this subject and a rule of faith and practice—this is of first importance. We need an explicit direction so clear and so authoritative as to win our judgment and confidence and to command our obedience. This is found in Scripture and in Scripture alone. The Bible was the ultimate appeal of the early Christians and the animating spirit of the Reformation—a determination to stand upon the inspired volume as the only safe, certain and infallible standard and guide. In the light of Scripture we affirm—

(a.) *That Civil Power is an ordinance of God.*

The sovereignty and authority of the State is definitely asserted in Scripture, notably in Romans 13:—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" and then follows the duty of the citizen to the authority of the State. The Christian point of view is that the authority of the State has a Divine sanction, and that in God's name it can demand and enforce obedience as long as it applies the principles of justice—for sometimes a State has used its power for unworthy and immoral ends. Civil law must always be impartial, and judicial administration must ever be the safeguard of personal liberty, unless the exercise of that liberty injures the prosperity or honour of the commonwealth. Man is for society and society is for God. Then

(b.) *Civil power is an essential of human society.*

No man, or section of men, have the right to ignore the State and to do that which is right in their own eyes for this brings disorder and anarchy. The supreme end of government is the happiness and welfare of the people, and every citizen has a share in the modern State, in controlling its action through legislation. His voice and vote make the laws which he is to obey. The whole *raison d'être* of a Government is to serve the community for its highest good, to bind men together in a justly ordered social life and its authority ought to be loyally accepted. Christ accepted and recognised the authority of Cæsar and the early Christians accepted the political order of things though they petitioned Emperors and Kings and demanded the abolition of gross abuses and iniquities.

Whilst the State gives toleration in religion and allows a free expression of opinion it has the right to restrain those who carry their opinions against the civil law, or seek to undermine the authority of the State by their fanaticism or moral absurdities. The law may tolerate all religions, but may not allow all that any cult or religion prescribes or approves. No ecclesiastical law must be contrary to the common law or parliamentary enactment.

The Romish Church is not content to be tolerated in a Protestant country as other religions are tolerated, but its unchangeable demand is, not merely to enjoy its liberty of worship, but to rule the country and bring it into subjection to the Pope. By its very constitution it must oppose, denounce, and, if necessary, persecute those who deny its claims.

The State expects every citizen to be loyal to that common and collective citizenship which has made the common law.

We see, therefore, how the "Te Nemere" decree becomes a rival with civil law. The British State, with other Protestant States, has declared that marriage is regarded as a civil contract. The Church agrees that marriage is also a religious contract, that it was Divinely instituted and that it is, ideally, a union of souls, in a sacred and inviolable bond. The Roman Catholic Church, however, adds to this an unscrip-

tural and unwarrantable declaration that marriage is a sacrament and that the presence of the priest is necessary to the validity of the contract.

Rome has a right to hold that view, but it has no right to attempt to impose it upon a Protestant country—that is an interference with the religious liberty of Protestants. It is working very secretly in Britain and it is significant that some Anglo-Catholics endorse Rome's view of marriage and advocate the "Ne Temere" decree. The late Lord Halifax said (and he coquetted for union with Rome) "we will not accept the voice of the State—we will accept only the judgment of our recognised spiritual leaders."

The British people as a nation, remain true to their Protestant heritage and the well-known axiom "no foreign potentate hath jurisdiction in this realm of England" applies to the proposed imperial supremacy of Pope Pius XI. Civil and political liberty has been won at great cost and it is too precious to become the tool of any ecclesiastical organisation.

The accumulated compromises of many Anglican Bishops have done great harm to the cause of Protestantism but as the Protestant religion is the recognised religion of the country all citizens must accept legislation upon that basis.

The Right of Conscientious Objection to the State.

We have seen, then, that the promulgation of the "Ne Temere" decree in 1907, is a distinct challenge to civil law, a challenge of the so-called Sovereign Pope to the Sovereignty of various States; that it is scripturally an unwarranted pretension; that it is an act of incomparable arrogance, that it strikes at the roots of all national government, interfering as it does with civil and religious liberty; that its effect is the division and destruction of many otherwise happy homes and of domestic contentment; that it contravenes the righteous law of the land and the law of God as laid down in the New Testament; that obedience to State law is the only guarantee of security and an ordered condition of society.

It is, nevertheless, true that men and churches in the course of history have been compelled to defy State law and to take their stand for liberty and conscience. Our memory is refreshed and our faith inspired by the story of many battles for religious freedom fought by our Fathers. They are the treasured heroes of many Protestant nations and through these a sturdy national character has been built up and human liberties have been won. There are times when "we must obey God rather than men." We do not accept the theory that the State is absolutely omnipotent and that every other interest must be ruthlessly subordinated. We do not say there is no God but Cæsar. Whilst God has appointed the civil power, this is not to be exercised over the soul and conscience of man—we must measure our obedience to the civil rule by our duty to God. The Reformation insisted upon the right of private judgment and emphasised the essential individuality of Christians. There are circumstances in which a conscientious man may refuse to obey the State. When one's personal opinion or belief comes into collision with the State law the State is within its right to enforce submission or to administer punishment, but in the realms of conscience our obedience to the higher law stands first.

We admit this and rejoice in it and Roman Catholics may argue that their's is such a conscientious action. We grant them liberty of thought upon this matter but it is merely the judgment of one section of the commuity against another and they have no right to declare in a Protestant country that a legal marriage is null and void—that is an unwarrantable interference with the liberty of others which denies the very principle for which they might contend.

Parliaments Should Take Action.

Efforts should be made in Protestant countries to secure an Act of Parliament making it a civil offence to inpugn or deny the validity of lawful marriages.

This has already been done by the Dominion of New Zealand. Under the marriage Amendment Act of 1920 "every person commits an offence and is liable on summary conviction to a fine of £100 who (*a*) alleges expressly or by implication, that any persons lawfully married are not truly and sufficiently married or (*b*) alleges, expresaly or

by implication, that the issue of any lawful marriage is illegitimate or born out of true wedlock. "Alleges" in this section means making any verbal statement or publishing or issuing any printed or written statement or in any manner authorising or being party to the publication or issue of any printed or written statement.

In 1925 the New South Wales (Australia) Assembly passed a similar law but with severer penalties. I am not aware of any other country which has taken such legislative action, though protests against the "Ne Temere" decree have come from the Dominion of Canada and other places. The Privy Council in London in its declaration upon the famous Temblay marriage in Quebec said "the conclusion is irresistible that authority given to Ministers to solemnise marriages was a perfectly general one and depended in no way upon the religious belief of the persons to be married."

Germany and Hungary have also refused to acknowledge the validity of the decree. It is a matter that concerns every true patriot.

Whether activities against the State are atheistically communistic or ecclesiastical they must be resisted. We do not forget that Rome gave her blessing to the Spanish Armada, that she anathematised the Wycliffes, Tyndals, Luthers and Cranmers of religious and intellectual freedom. Public opinion must be awakened and enlightened. There is real need for the education of Protestants throughout the world upon this subject. Should not this Conference send a statement and a well-considered appeal to every civilised government? A world-wide crusade is needed for our Protestant Faith and the voice of an united Christendom should be heard in protest. Whilst giving to Rome any honour due to her for her great preachers and saints Protestants absolutely refuse to admit her boasted pretension to an exclusive ministry of the Divine Grace and the unwarranted assumption upon which she claims the right to control or override legislation and national policy. I repeat that we base our protest upon the New Testament and not upon the traditions of men. Her mixed marriage teaching is the product of her mixed Gospel. She has forsaken the living fountains and hewn out to herself other wells of water.

Our Weapons are Spiritual.

The weapons of *our* warfare are not carnal—they are spiritual. Let us have a heart big enough to pray for the conversion of the Romish Church to Scriptural Christianity and to that Christian love which says "grace be with all them that love the Lord Jesus Christ in sincerity." We can meet Rome confidently on the polemic side but in the long run it is the evangelical which wins. We have great affirmations of truth and these will not fail. The Word of God constitutes the only true foundation of Christianity and that is the only weapon which can defeat the Rome offensive—"the sword of the Spirit which is the Word of God."

It is not difficult to prove that the claims of Rome are without foundation, or to refute, historically, her claim to apostolic succession. We know that her doctrines are unscriptural and that her fallacies and sophistries and superstitions are exploded in the light of reason, but our final hope is in the Word of God which shall never pass away. The "Ne Temere" decree affirms the Sovereignty of the Pope, we stand, as Protestants, for the Sovereignty of the Word of God and of the State.

"Servant of God, well done, well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of Truth—in word mightier than they in arms—
And for the testimony of Truth hast borne
Universal reproach,—far worse to bear
Than violence!"

John Milton.

The Truth about the Assyrians

Their Appeal to the Conscience and Sympathy of Christendom

By Captain G. F. GRACEY, D.S.O.

THE Jewish people thousands of years ago, when in bondage in Babylon, which is now known to us as the modern Iraq, chanted:

> "By the Rivers of Babylon, there we sat down, yea, we wept when we remembered Zion."

The Assyrians—descendants of these great peoples who once ruled Babylon, banqueted in its magnificent halls, sat under their wondrous overhanging gardens—to-day the remnant of these people, perhaps the most unhappy minority on earth, are living in poverty and in fear in a corner of Iraq, regarded as outlaws and aliens, wanted by nobody, seeking in any part of the world a place of security and rest, where they may retain the inalienable right of human existence.

In the early part of August, 1933, the Christian world was horrified by the news that the Iraqi troops had run amok on the Syrian and Iraq border and that over 600 male Assyrians had been done to death and over 1,500 women and children rendered destitute and huddled in camps in Mosul. When the terror subsided last Summer, it left about 500 Assyrians on the Syria side, mostly gathered around Hasitcha area, where the French Government has put them to work on roads; they are self-sustaining. Their families are sheltered in the refugee camp in Mosul which is supported by the Iraqi Government. The Iraqi Government has now come to an arrangement with the Assyrian Government and the 1,400 relatives and dependents are going to rejoin their men folk. There was already an Assyrian quarter in Mosul; people from the villages have gathered there, making it terribly overcrowded. The Iraq Government offered them household and agricultural equipment, seed and food, if they would return to their villages, so that they could support themselves until their permanent settlement, in this or some other country could be arranged; and if their former villages were not habitable they were offered other villages. Some accepted, most of them refused. Many of them had nothing, some had a moderate amount of money; a few were well-to-do. Be it said to their credit that those who were able have been very generous in helping those in need; but even so it is remarkable how they have survived up till now, and with present conditions it is unlikely that they will be able to hold out much longer without external aid.

The Patriarch, the Mar Shimun—religious head of the Assyrian people—his father, brother and his aunt, the Lady Surma, have been deported from Baghdad and were taken by our Air Force to Cyprus for safety. The Assyrians were among the first people of the world to adopt the Christian religion. Their language is akin to Aramaic which was the language used in the time of our Lord, and in which some of the earliest Christian documents were written. Their Liturgy is in Syriac, their customs largely conform to those of the Old Testament. The record of the Assyrian Church in Central Asia is one of which they have much cause to be proud, for from their mountainous homes of the Hakkiara district (the present Kurdistan) there radiated a Christian faith that recorded its influence in such far-flung places as India, China, Afghanistan, Sumatra, Malabar, Damascus, Jerusalem and Cyprus.

NON POLITICAL.

The Assyrians were not, prior to the Great War, a politically-minded people. Hence, other Christians suffered more cruelly than they. We encouraged them to look to us for political salvation during the latter stages of the War and since, to the hurt of these people.

In June, 1920, the British Government proclaimed that Iraq would be an independent state and that due regard would be paid, *as to the rights, wishes and interests of all communities in the country* under a British Mandate from the League of Nations.

Col. Sir Arnold T. Wilson, M.P., then in office as British Commissioner in Iraq, followed this up with a scheme for the settlement of the Assyrians in the Hakkiara district by transferring to suitable districts Kurdish families into distinctly Kurdish areas. This scheme, however, was not carried into effect. The British Government in accepting the mandate for Iraq accepted also the responsibility entailed by this mandate for minorities. The Assyrians as a minority ought to have had peculiar thought and care by the Mandatory Power because they were a Minority in Iraq—but not of Iraq—and deserved preferential treatment for their loyalty and support of British arms in Iraq and the Iraqi State. The Assyrians being mentioned in the Mandate ought to have been definitely and completely settled during our fifteen years of occupation of Iraq, and certainly before giving up the Mandate which has been the cause of such disastrous results to the Assyrians, and, in less degree, to the British and Iraqi Governments.

British Responsibilities.

At the Lausanne Conference of 1922-23, Lord Curzon said, "There is also the important group of Nestorians or Assyrian Christians in different parts of the Kurdish mountains and on the Turco-Russian border. A deep interest is taken in the fortunes of these people, particularly in Great Britain, France and the U.S.A., and they suffered terribly in the havoc and ruin of the recent war. *In so far as they are now settled within the borders of British influence they are assured of our friendly interest and protection.*" Speaking in the House of Lords on December 17th, 1924, he defined their rights as "either an enclave, or arrangements for safe and decent existence."

The subject was reverted to in the House of Commons on July 23rd, 1931, when Dr. Drummond Shiels, M.C., M.P., Under-Secretary of State for the Colonies, said "The Assyrians, the other large minority, *were a people to whom we were under special obligations* and who numbered about 40,000 of whom about 10,000 were native."

The Assyrians were our Allies as a fighting unit in the Russian Army and during the War the British Military authorities used them both as a fighting force and intelligence agents. Later we recruited from them a military arm as levies—for the defence of Iraq, responsible to the British High Commission in Baghdad and *not* to the Iraqi Government; thus saving the British Government the heavy cost in money and men of a British unit to protect our lines of communication and assist us in consolidating our position in Iraq. These very facts made them pro-British if not anti-Arab, thereby incurring the hostility of Iraqi officials and army units, who regarded the Assyrian Levies as our mercenaries.

League of Nations Responsibilities.

Turning to the reports of the League of Nations' Council proceedings, we find the following comment on the Assyrian Question (Turco-Iraq frontier, C.400.M.147, 1925. VII. Page 88): "In view of the fact that the question of the homes of the Assyrians was not introduced into the dispute by the British Government until the Constantinople conference and had never been mentioned in the earlier negotiations or in the Treaty of Lausanne, and *since the Assyrian question was the principal argument advanced by the British Government in support of its claim to a frontier embracing a portion of the villages of Hakkiara the Commission considers that the British Government's claim to this frontier is not justified.*"

Further, on the protection of Minorities, notably non-Moslem Minorities: "It is not within our competence to enumerate all the conditions which would have to be imposed on the Sovereign state for the protection of minorities. We feel it our duty, however, to point out that the Assyrians should be granted the re-establishment of the ancient privileges which they possessed in practice if not officially, before the War." . . . . "Whichever may be the Sovereign state, it ought to grant these Assyrians a certain local autonomy recognising their right to appoint their own officials and contenting

itself with a tribute from them, paid through the agency of their Patriarch."

Some confusion of thought has been inspired by the Mar Shimun's adherence to temporal power or the "millét" system under which the Assyrians lived in Turkey before the War. Personally I think what the Mar Shimun desired was a return to the old "millét" system as it functioned in Turkey up to 1914. The word "millét" can be translated as nation, religious sect or a minority community. In Turkey "millét" was a minority corporation recognised by the public law of the land, which enjoyed extensive ecclesiastical scholastic and judicial automony. On the other hand the "millét" organisation, while securing for its members liberty of action in everyday relationship, generally left them of gross inequality *vis a vis*, the ruling state and certainly offered no legal protection against illegal oppression by the State—*i.e.*, massacre—when planned by the State. However, it did give equality with other citizens in the eyes of the law under normal conditions. It recognised the enfranchisement of minorities with the preservation of the full sovereignty of the State; normally it protected minorities in Turkey and only failed when orders came from the Sublime Porte. I personally believe that it was this "millét" system that the late King Feisal favoured and kept the late King on friendly terms with the Mar Shimun.

The League Council carefully examined the new British-Iraqi treaty, and experts prepared a draft declaration containing guarantees to cover protection of minorities, the safeguarding of the interests of foreigners, freedom of conscience and other similar obligations and rights. This draft declaration on May 20th, 1932, was signed by the Iraqi Government and on July 12th of that year, the League Secretariat accepted Iraq's formal application, and on October 3rd, 1932, this application for membership was granted and Iraq became a member of the Assembly.

At the 68th Session the Council of the League decided to ask the Mandate's Commission to examine the petitions which had been received from the Kurds and Assyrians and to report on same before actually admitting Iraq. This took place on September 24th, 1932. However, before the Mandates Commission had prepared its report, Iraq became a member of the League, thus the finding of the Mandates' Commission had lost all authority regarding the administration of the affairs of Iraq.

Marquis THEOLDI reminded Sir John Simon of the fact that the Assyrians had had implicit faith in the British Government and the League of Nations; that the Assyrians had been under the definite impression that the British Mandate would last for not less than 25 years and that from the time of the announcement of its termination petitions had flowed into the League. He also recalled the British Government's declaration that in recommending Iraq's admission to the League it regarded itself "morally responsible." The Marquis went on to state that the Mandates' Commission report *showed that there was some justification for* the apprehension felt by the Assyrians. "Had it not been for this declaration *the Commison would, for its part, have been unable to contemplate the termination of a régime which appeared some years ago to be necessary in the interests of all sections of the community.*" It has been suggested *that this assumption of eventual "moral responsibility" by H.M. Government absolved the League of Nations from moral responsibility for the result.*

The League of Nations in 1925 threw a very heavy responsibility upon the Mandatory Government in not accepting neutral expert advice and the advice of administrators on the spot *re* the Turco-Iraqi boundary, jeopardising as they did the future settlement of the Assyrians in a homogenous whole.

The League Council appointed a Committee for settlement of the Assyrians outside Iraq and upon certain promises being made the Brazilian Government *re* the acceptance of these Assyrian refugees into their territory, the Council sent out a special commission to view the land and its suitability and to look into conditions and to report on same to the Council. The Commission later reported very favourably upon the possibilities of settling a large number of Assyrians in that country through the Parana Plantations, Limited. Then more recently the Council of the League through its Rapporteur, Senor Madariago,

announced: "That it was no longer possible to send them, *i.e.*, Assyrians, to Brazil as a law had been passed restricting immigration to that country"; in those circumstances he proposed "that the committee should be instructed to open fresh negotiations with the Governments of suitable countries."

This refusal to accept the Assyrians was published in "Telegrams in Brief" in *The Times* of July 2nd, 1934: "The Brazilian Minister for Foreign Affairs has been instructed to inform interested parties that the proposed immigration of 30,000 Assyrian refugees into Brazil is considered undesirable by his Government.—*Reuter*."

Thus it would seem that this question is now liable to drag on indefinitely unless the public exerts itself and uses its influence to preserve a remnant of these Assyrian people who are being crushed out of existence through loyalty.

In the final session of the Eighty-Second meeting of the Council of the League of Nations, held at Geneva on 28th September, the settlement of the Assyrians was again considered. Two proposals were made to the Council. One, sponsored by the French Government, was to accept the Assryians in French West Africa. The second move by the British Government, offered facilities for settlement in British Guiana, the Government having obtained an option to purchase some 1,500 square miles in the Rupununi plateau at an approximate cost of £35,000. Should this latter proposal be accepted by the League of Nations and agreed to by the Assyrians and the Government of Iraq, an enquiry would, of course, be necessary. The Council has now decided upon a Commission of investigation to be composed of Brigadier-General Browne, who commanded the Assyrian Levies for six years and Signor Guido Renzo Giglioli, a member of the Royal Colonial Institute of Agriculture in Florence, who has already visited Guiana as a member of a scientific expedition. They hope to reach Georgetown by the end of October.

The Assyrian Committee of the League requested the Council to allocate 50,000 Swiss Francs for the cost of this investigation which was granted. It is understood that it will take at least three months to make this investigation.

The general idea regarding British Guiana is that it is low-lying swampy country, on or below the level of the sea. However, there are three well-defined types of country—the low coastal area which is anything but healthy; the river mining area which is more suitable for the engineer and the prospector than for agriculturalists, and the large agricultural plateau. It is, I understand, this Rupununi plateau which the British Government proposes as a satisfactory place for to settle the Assyrians. There has been no local opposition to this scheme, as in the case of Brazil, indeed it has been welcomed by the Legislative Council of British Guiana, who also state that they are not in a position to accept any financial responsibility.

The settlement of the Assyrians is an intensely human problem that will not be easily solved. Migration of such large numbers—*i.e.*, 10,000—25,000 Assyrians—desirous of leaving Iraq on a trek of 9,000 miles, to a new and unopened country without roads or communications, bristles with difficulties, the absence of which has been largely responsible for the lack of settlers. Perhaps these two drawbacks would be of less importance to the Assyrians than to others since they are desirous of being left alone to cultivate land and to tend cattle in any proposed area given to them for settlement that will provide safety, security and sustenance. Communications with the Assyrians need not be vital, as communication with the outside world should be of minor importance when the future and the prosperity of the race is at stake.

(P.S.—Since the above was written, I understand that the Mar Shimun has stated that he was grateful to the Foreign Office for the recent efforts which they have made on behalf of his people. That with regards to the British Guiana Settlement scheme, he, the Patriarch, had an open mind, that he was preferred to be guided by events and the reports of General Browne and Signor Giglioli. Therefore, we may assume that if these reports are favourable the Mar Shimun will use his personal influence to further the success of this scheme.

The other side of this picture is seen in the very recent appeal made by His Grace the Archbishop of Canterbury, through the Press, for £1,000 for maintenance of the Patriarch and of his family including the Lady Surma, who are now living in Cyprus. The sum which His Grace appealed for has been oversubscribed by our British public who could not shut their ears to the cry of our fellow-Christians who bear their cross with a courage, dignity, and faith that would shame many of us were we put to a similar test.—G. F. G.)

Baha'ism and its Claims

By Rev. J. R. RICHARDS, B.A. (Persia)

WHAT exactly is Baha'ism? That is a question that is often asked, but easier asked than answered. Baha'ism is the chameleon of the religious world, and takes its colour from its environment. Thus it is that Baha'ism in the Near East and Persia, in Europe, in America, though nominally the same religion, varies exceedingly in character and method. Its true nature can best be seen by following its historical development.

Origin and History.—The Moslem world is divided into two great sects, Sunnis and Shiahs, and the Moslems of Persia are almost all members of the latter. The central doctrine of Shiah Islam is the doctrine of the Imamate. They believe that Mohammad was followed by a succession of twelve divinely appointed, infallible Imams. The last of the twelve is said to have become "hidden" in 260 A.H., and will return again as the Mahdi, or Messiah of the Moslem world. Baha'ism originates from this belief.

The Shiahs teach that after the Twelfth Imam had become "hidden" he communicated with his followers through a succession of men, who were known as "Doors," until 329 A.H. when he became completely hidden and ceased to communicate with his followers.

Towards the close of the eighteenth century, a certain Sheikh Ahamad Ahsai founded the Sheikhi sect, an offshoot of Shiah Islam. The central doctrine of this sect is that there must always be in the world one Perfect Man, whom they call the Perfect Shiah, who is a medium of communication between the absent Imam and his followers. The Sheikhis thus revived the office of the "Door," of "Bab" as it is called in Persian. Sheikh Ahmad appointed as his successor Seyyid Kazem of Resht who acted as "Door" until his death in 1259 A.H. (1843-4). Seyyid Kazem died without appointing a successor, so his followers scattered in search of a leader. One of them came to Shiraz where he met a young man named Mirza Ali Mohammad, a native of that city, who convinced the Sheikhi that he, Mirza Ali Mohammad, was the leader he sought, and declared himself to be the "Bab" or "Door" to the absent Imam.

The main body of the Sheikhis refused to accept him, and appointed another "Door." *Thus Baha'ism is rooted in Shiah Islam*, and owes its origin to a schism in a minor sect.

Mirza Ali Mohammad soon made a more ambitious claim—that he was himself the Mahdi. This was not a very difficult claim to make, for exactly 1,000 years had passed since the Imam had become "hidden," and what could have been more suitable than a return after a perfect number of years? As Mahdi he produced the "Beyan" which was to supersede the Qoran and abrogate all previous Scriptures. He was put to death in 1850, and the Persian Government tried to suppress the movement. Cruel and inhuman as was the treatment meted out to the Babis, it must not be forgotten that the latter were equally inhuman in their treatment of their captured opponents, and that they were definitely out to overthrow the monarchy and to set up a theocracy in Persia.

The Bab had appointed as his successor a young man named Mirza Yahya, the possessor of the very imposing title "Morning of Eternity." With the flight of the Babis from Persia he began to lose his influence. He had a half-brother, Mirza Hosein Ali, who was determined to take over the leadership himself. While the Babis were at Baghdad he made one attempt to win them over to himself, but under-estimated the strength of the opposition and failed badly, being compelled to go into hiding for two years. With the removal of the Babis to Adrianople he renewed his attempts, this time with more success, and, in 1866, having taken the title of "Bahaullah"—"The Splendour of God"—declared himself to be "Him whom God shall manifest," whose coming the Bab had foretold in the "Beyan." It mattered nought that the Bab had made it clear that the Promised One would not come for at least 1,500 years! This claim was followed

by another schism, and the Turkish Government was again compelled to interfere. Mirza Yahya and some of his opponents were sent to Cyprus, while Mirza Hosein Ali and the majority of the exiles, including four of Mirza Yahya's followers, were sent to Acre. Mirza Yahya now disappears out of our story, and Mirza Hosein Ali, henceforth known as Bahaullah, takes the centre of the stage, and becomes the acknowledged leader, and those unfortunates at Acre and Baghdad who refused to accept him were one by one assassinated. So he reigned supreme.

This marks a new stage in the history of the movement. Whilst at Baghdad, Bahaullah had written a book supporting the claim of the Bab and foretelling a glorious future for Babism, in the service of which religion he declared himself ready to die. That book was called the "Iqan" or "Certainty." Now, eight years after writing that book, he himself puts an end to the Babi religion. *It is now that Baha'ism appears.*

The Babi religion was intensely national and exclusive, Baha'ism claims to be international and universal. Babism was definitely hostile to the Persian Government and Royal Family, Baha'ism adopts an attitude of friendliness and submission. Babism prepared for "Holy War," Baha'ism declares the "Most Great Peace." Baha'ism is not a development of Babism, but an attempt to convert the Babis to a new teaching which is a denial of all that is fundamental in Babism. The attempt succeeded. As the founder of the new religion Bahaullah, who never outgrew the conception of religion as essentially legalistic, drew up a new code of laws, a modification of the Qoran and Beyan, to which he gave the name of "Kitabu'l-Aqdas"—"The Most Holy Book." Persian and Eastern Baha'ism is still a religion of the Book, and in that sense is definitely Bahaullah's religion. The Baha'is venerate the Aqdas as do the Moslems the Qoran, and are, therefore, followers of Bahaullah in a sense in which, as we shall see, Western Baha'is are not. Bahaullah was the first to turn to the Christian Scriptures for "proofs" of the truth of the new religion, and so founded the method of interpretation so popular in Baha'i circles. He died in 1892.

At his death the Baha'is again became divided. One section accepted Abbas Effendi, better known as Abdul Baha, as their leader, whilst the others followed Mohammad Ali, another of Bahaullah's sons. For some time the party was in the throes of bitter strife, and the assassin's knife again appeared, but eventually Abdul Baha's position was recognised and with him we have two new stages in the development of the movement.

It is important to remember what were the prevailing tendencies of Western thought at this time. The guiding principle of physical science was the hypothesis of evolution, and it seemed that religion and science were in deadly conflict. It was at this time that Baha'ism was introduced into France. *Here we have the beginning of European Baha'ism.* Hippolyte Dreyfus, who introduced the movement, was a Jew, and the movement as described by him had nothing in common with Eastern Baha'ism, the religion of a verbally inspired Book. The general tone of the teaching given by Dreyfus was rationalistic, and the main claim made by him was that the new religion was in perfect harmony with modern science. Adbul Baha was wise enough to give Dreyfus a free hand, and to accept and repeat the new elements which he brought into the movement.

Baha'ism was taken to America by a Syrian, Dr. Kheirullah, and he won many of his converts from among the Christian Scientists. The teaching he gave was again new and distinct, and took on the allegoric-apocalyptic form in which Bahaullah appeared as the Incarnation of God the Father. Abdul Baha was, later, to find himself in constant difficulty on account of this teaching, but at the time he countenanced it to the full. It was Kheirullah who first taught that Abdul Baha was Christ returned, a teaching which became common later. Thus it is that to-day *the Persian Baha'i* regards the Bab as the Mahdi and Bahaullah as the final revelation of God, and venerates the Aqdas as the very word of God.

The *American Baha'i* knows nothing of the Aqdas—no English translation has been made—regards the Bab as the herald of Bahaullah, and the latter as the Incarnate Father—the Bab, Bahaullah, Abdul Baha

forming a Cosmic Trinity, representing respectively Love, Will, and Knowledge.

The English Baha'is know nothing of the Aqdas, and do not even regard the movement as a religion. The lady in charge of the Baha'i Reading Room in Regent Street is herself a professing Christian, and insists that the "movement" must not be called a "religion."

Abdul Baha remained at the head of the movement until his death in 1921. According to the Will of Bahaullah, Abdul Baha should have been succeeded by Mohammad Ali, but Abdul Baha set his father's will aside and appointed as his successor, Shoqi Rabbani, his grandson, who is given the title "The Guardian of the Cause." This office is now hereditary, and Shoqi is to be succeeded by one of his male heirs.

Mohammad Ali accepted the succession of Shoqi without much fuss, contenting himself with a somewhat mild protest against the usurping of his rights. But others were not content, and in both the Near East and America schisms occurred.

Shoqi lacks the ability of his grandfather, and is content to further the teachings of Abdul Baha and Bahaullah without trying to develop them in any way. His office is virtually that of dictator, but Abdul Baha decreed that nine persons, to be known as "The Hands of the Cause," should be appointed to act as an advisory body.

Such, in brief, is the history of the movement.

The Teachings.—The Baha'is claim that they have no dogma. They further claim that complete freedom of thought is one of the principles of the movement. Yet in spite of this, they have very definite dogmas, and Bahaullah claimed to be the infallible interpreter of all the Scriptures of every religion. "If he declares water to be wine, or heaven to be earth, or light to be fire, it is true and there is no doubt therein; and no one has the right to oppose him, or to say 'why' or 'wherefore'." Abdul Baha makes a similar claim for himself: "All that emanates from the Centre of the Covenant (himself) is right, and under his (Bahaullah's) protection and favour, while everything else is error." In the same way Shoqi, on succeeding to the leadership, "acquired" infallibility. There is, therefore, no freedom of thought within the movement.

Bahaullah taught that no other prophet is to come for 1,000 years, so that the Aqdas laws are to be in force for that period. These laws are based on the Qoran and Beyan, and prove that Baha'ism is, like Islam, legalistic at its root. It is, of course, impossible to deal with all these laws here. A man is allowed to have two wives; divorce is a very simple matter, the only step to be taken being desertion, but this, of course, only applies to the male partner. There are fixed times for prayer, which must be preceded by ceremonial ablutions. The laws are meant to govern every aspect of the believer's life. What water he may use for washing, what vessels he may use for his food, everything is decided, even his hair-cutting and shaving. Yet these laws are totally unknown to the Western Baha'is.

The teaching about God is definitely pantheistic, and the existence of the Creator depends on that of the creation. The doctrine of evolution presented an insoluble problem to Abdul Baha, who fails to harmonise it with his doctrine of God, because a pantheist accepting evolution finds himself worshipping a developing God. He failed to surmount the difficulty. As a pantheist he denies the value of finite individuality. The existence of man in relation to the existence of God is non-existence. The human mind and soul is only a transitory appearance of the Divine. As the sun is reflected in the mirror, so is the Divine in man. Death is the end of the connection. Human personality is therefore meaningless and valueless. Resurrection has, therefore, a symbolic meaning, it can have no other. In the same way his pantheism compels him to deny the existence of evil. All that exists is good, and evil has no real existence. Sin, like evil, has only a relative existence, just as physical life is death in relation to eternal life.

It is clear, at once, that Baha'ism is a denial of all that is fundamental in Christianity. Christianity is pre-eminently the religion of the individual, in the sense that it assures the individual of his value in the sight of God. He becomes in Christ a child of God, and the purpose of his religion is to enable him to grow into a full realisation of

his sonship. Baha'ism tells him his personality is meaningless and valueless, and teaches him that he must lose himself in God, not find himself.

The evil, which as a Christian he knows to be foreign to God's will, and which he must fight, is, he is told by the Baha'is, non-existent. It has been said that the best cure for those who hold such a doctrine is a sharp fit of penitence.

Christ's Virgin Birth, Atoning Death, Resurrection and Ascension are all denied. He was only a prophet who came to pave the way for the coming of Bahaullah. The Sacraments of Holy Communion and Baptism are both meaningless and valueless.

Love is taught, but it is love in a cosmic sense, love as a principle of conduct has no redeeming power. "You cannot love a traitor, an oppressor, or thief. The kinder you are to such a person the worse he becomes. Kindness brings out the worst in him, not the best. The more kindness you show to a liar the more will he lie." What Christ shows us is love that never despairs, love that by its power redeems man, changes the human heart. Baha'ism denies the power of love to do that. To the Baha'i what the world needs is not a humanity redeemed by love, but a universal language. He believes that a universal language would abolish hatred and jealousy, strife and war, as if civil wars, hatred, family strife were unknown.

Such are the fundamental teachings of this religion. Abdul Baha dreamed of a Baha'i world, which was to be ruled by a great International House of Justice, the members elected, of course, by the Baha'i believers. The day when such a House of Justice can be formed will never come, for Baha'ism lacks that which is vital to religion, the power to change the human heart. To a world crying for God all it can offer is proof that God exists, and that God the impersonal God of Pantheism.

Baha'ism in Persia.—The spread of Babism in Persia was rapid, but all the outstanding figures perished in the great persecution that followed their attempt to assassinate the then Shah, Naseru'd-Din. All who could make their escape fled to Baghdad, from whence they later went to Adrianople, as was related above. Henceforth, Syria becomes the home of the movement.

Very few Babis remained in Persia after Bahaullah had made his claim, for the majority became Baha'is.

The attractiveness of Baha'ism to the Persian is not hard to explain. Both Islam and Babism were exclusive in character, and the age when nations could maintain a "splendid isolation" was passing away. To the Moslem all non-Moslems were ceremonially unclean, yet he found himself compelled to trade with them, compelled to use the products of their factories. He could not be blind to the progress of the West, and yet he was told that the Qoran contained all the knowledge that he needed. The Babi was even more exclusive. Five of the provinces of Persia were, by the Bab's command, to be closed to all foreigners. The reading of all books other than the Beyan were forbidden to him. Then came Bahaullah teaching that he fulfilled all religions and that all nations were one in him. Men of other nations and religions were not to be regarded as unclean, for all were leaves of one branch, all fruit of one tree. Permission was granted to "read books" — which meant that they might, if they wished, acquire the knowledge available in Western books. All this was very attractive. Added to it was the feeling that this was a truly Persian religion, not a foreign religion, and it was truly in keeping with the tendencies of Persian thought. Persia in the past was the home of many religions, and every truly Persian religion, like Mithraism or Manachaeism, was a synthesis of elements from other religions. Baha'ism was no exception, it claimed to be a synthesis of the best in all religions. Furthermore, the Moslem was not called to give up anything, he still believed in Mohammad, still retained his Twelve Imams, could still call himself a Moslem. He was, in fact, the true Moslem. He was not required to declare himself a Baha'i, for he was allowed to retain the practice of "taqieh" which was current in Shiah Islam, that is, he was allowed to practice dissimulation. In Shiah circles he could call himself a Shiah, among Sunnis he could be a Sunni, among Christians a Christian.

The Moslem who would become a Chris-

tian had to deny his old religion, had to declare his faith openly, had to suffer for it. Baha'ism seemed to give the Moslem the same freedom from ideas that were out-worn, it claimed to fulfil Christianity, it seemed to teach all that Christianity did about the one-ness of mankind, and there was nothing to pay. "Taqieh" saved him from any unpleasant consequences. He did not realise that where there was no real belief in a personal God there could be no belief in His Fatherhood, and, therefore, no effective belief in the brotherhood of man.

There was much in the new teaching to attract the Persian Jew. Before the accession of the present Shah the Jew was the object of scorn and derision. Progroms were common, he lived in constant fear, and the Jewish quarters in most cities were like rabbit warrens. They dared not have anything like a street in their quarter, for that would make attack too easy. They were subject to all kinds of humiliating regulations. The male Jew was not allowed to wear a hat like those of his Moslem neighbours. He was compelled to split both sides, so that all might know him for a despised Jew. By becoming a Baha'i he he was hailed among Moslem Baha'is as a brother, whilst in the Jewish quarter he remained, again in virtue of "taqieh," a Jew. New opportunities for trade were opened out, he became respected where previously he was despised and, once more, there was nothing to pay for it. Thus it was that in some parts of Perisa a large number of Jews became Baha'is.

The new religion was equally attractive to the Zoroastrian, and for the same reason, for he, like the Jew, was subject to many humiliating regulations and laws. But, strangely enough, very few Zoroastrians accepted the new creed. Baha'ism has lost its attractiveness to both Jew and Zoroastrian to-day, for the present ruler has removed all the disabilities under which they lived, and they now enjoy the same privileges and immunity from attack as do their Moslem neighbours.

In the same way the present Government has done much to remove the old abuses current in Islam, and by its progressive policy has brought education within the reach of many. The study of history has resulted in hatred of the Arab and all things Arab, and, very unfortunately from a Baha'i point of view, Baha'ism is rooted in Islam, the Arab religion, and its Holy Book, the Aqdas, is in the Arabic language.

Finally, many of the leading Persian Baha'is have deserted the movement, and are engaged in writing books against it, and these books have a very large circulation, and are doing much to hinder the progress of the movement. To-day the Baha'is in Persia number between 20,000 and 30,000 and there is very little likelihood of their making any more progress. As a religion Baha'ism has failed, for it lacks the power to change lives, and many have left the movement for that reason. "Baha'ism has no soul" was the judgment of one such man. It can truly be said that Baha'ism in Perisa to-day is nothing more than a bridge from Islam to Materialism. Those who leave the movement become Atheists and Materialists, and those who leave are more in number than those who remain. It attracts men for a time only to repel them, and unfortunately, to destroy utterly and wholly any faith they once had in God.

Baha'ism in America.—Haifa remains the official centre of Baha'ism to-day, but as far as active propaganda is concerned, the real centre of the movement is in the United States of America. Abdul Baha had hoped to see the movement make great progress in America, but his hopes were never fulfilled. The Census returns of the United States Government show that the movement is definitely on the wane. The following figures are interesting:

Item	1926	1916	1906
Assemblies - -	44	57	24
Members - - - -	1,247	2,884	1,280
Church edifices -	1	1	—
Sunday Schools -	—	4	1
Officers and Teachers in same	—	12	7
Scholars - -	—	123	32

It will be seen that the membership has decreased by 56.8% since 1916, that 13 assemblies have come to an end, and all the Sunday schools have closed down. The one Church edifice reported is the unfinished Temple at Chicago. Furthermore American

Baha'ism has become divided into factions, indeed so bad is the position that one American Baha'i writes: "The history of the Baha'i organisation has been one long battle and internal factionalism such as few organisations have experienced." One faction, to quote the same writer, "accept Shogi Effendi as supreme dictator, or pope," the other faction regards him as "business manager or errand boy."

Yet in spite of factionalism they are active propagandists, and associate themselves with all movements for world-peace and so on. Nevertheless, the movement has failed in America. "A house divided against itself cannot but fall."

The Movement in Europe.—The movement in England never was very successful, but it seems now to have failed completely. Lady Blomfield, a leading Baha'i, told an American Baha'i that there was practically no longer a Baha'i cause in England, and that she had come to the conclusion that the Cause cannot be organised. We have already pointed out that English Baha'ism is very different from American Baha'ism for whilst it is definitely regarded as a religion in America, it is equally definitely a movement in England, not under any circumstances to be called a religion.

In Germany and France the movement does not seem to have made any progress worthy of mention, though the German Baha'is have been fairly active where publications are concerned. German Baha'ism is actually confined to a few southern towns, chief of which is Stuttgart, and seems to be little better off than English Baha'ism.

The movement has made some progress in North India, chiefly among the Persian residents, is found in Burma and various parts of the Far East, chiefly as a result of missionary journeys by American Baha'is, but everywhere it is a spent force.

Causes of Failure.—Baha'ism has failed because:

1. it failed to break with Islam, and has remained legalistic in spirit;
2. its pantheistic conception of God and utter failure to appreciate the meaning and value of finite individuality has left it without any gospel to a sin-burdened humanity;
3. the strife and factionalism which has marked the movement from the very beginning has spread with the movement, and destroyed any possibility of success;
4. it has varied too much according to its environment, with the result that its teachings have become both confused and self-contradictory;
5. the extravagant claims made for the leaders have proved revolting to many minds;
6. neither Bahaullah nor Abdul Baha possessed the training or the ability to break away from their environment and neither ever understood the West.

When the Aqdas is translated and put into the hands of the so-called Baha'is of the West, the movement will die a natural death among them.

"When we expect and pray for revival in the Church at home, it is well to realise that we are asking for something explosive and incalculable, something that may alter the whole face of our familiar missionary world. Yet so to pray is our urgent duty and our chief way of hope. The Missionary Societies have moved into a situation that no one understands. The work is God's work and yet it seems threatened with increasing decline and sterility, unless it is God's will to return soon to His Church in power. We have the right to be expectant of such a deliverance, and the greatest and most practical thing we can do is to maintain in all our work and all our relations with our fellow-workers a constant note of humble yet confident expectancy. At the same time we must strive to be the kind of people who will prove pliable and teachable in the new conditions that revival will bring."—A. S. KYDD.

(*An article entitled "The Missionary Situation and the Need of Revival." International Review of Missions, October, 1934.*)

Reunion with Rome—from a Roman Standpoint

By W. GUY JOHNSON

In April last there was published a curiously frank book by a Roman Catholic priest entitled "A Catholic Plea for Reunion." It was issued under the *nom de plume* of "Father Jerome" which the preface assured the reader was adopted for the reason implied in the motto "Safety First." It was not easy to know whether it should be taken at all seriously or merely as an indication that the Church of England has not a monopoly of Dick Sheppards. In any case, if "Father Jerome" was, as the title page averred, really a Roman Catholic priest, his anonymity could not long be maintained, for there must be many persons who would have little difficulty in guessing the name of the author. And indeed, it was not long before his identity transpired, for the *Daily Telegraph* informed its readers that within a few days of the appearance, on April 11th, of a review of the book in its columns, the author, the Rev. Albert Gille, assistant priest of St. Francis Xavier, Liverpool, had been removed from his charge and summoned by his superiors of the Jesuit Order to Brussels to give an account of his action in writing it. This was not the only occasion on which Father Gille appears to have incurred the censure of the authorities, and it very largely diminished any significance the book might have had, by making it appear to be the work of an irresponsible person quite out of harmony with the official hierarchy of his Church. But quite recently it has been announced that the author has been permitted to return to this country, though not to Liverpool, and almost simultaneously with that announcement, a new edition (the third) of his book was issued with some slight revision, so that his superiors cannot have been so very cross with him after all.

The release of Father Gille from discipline and the appearance of a revised edition of his book give a new aspect to the matter, for if it is still only the work of an individual for whom official responsibility can technically be disowned, it nevertheless has acquired some authority by reason of the fact that the author is allowed to continue its publication. The changes in the last edition are few, but not quite unimportant. For example, the first edition had the following :—

> Were the Anglican and Roman rites placed on an equal footing, with liberty for everyone to attend whichever he preferred, we might find it hard to keep our congregations. The contrast would soon class our laces, tassels, candles, flowers, garlands and rococo furniture among vulgarities.

The latter sentence has been taken out and the following substituted for it :

> We would at any rate cater for a wider field of different tastes, and thus extend the supply of sacramental realities.

The following passage appeared in the first edition :

> Missionaries tell me that nothing can be imagined more cumbersome and unwieldy than the working of religious orders in the foreign missions, where you will find twenty men working a field as large as England and succeeding for centuries in forcibly keeping out any other religious order or any native priests who would offer to help them and rob them of their laurels.

This has disappeared and the following has taken its place :

> Not that it is necessarily their fault. The Jesuit Order used to give free rein to its geniuses and cranks, and the splendour of their achievements in China, India, Paraguay, still fascinates the historian; but it raised a flood of jealousy which has not subsided yet, and in self-defence the Order had to crush every member to a level of safety and harmless monotint.

It is unnecessary to cite further examples, for the book is quite unchanged in its general outspokenness, with regard to the defects of the Roman Catholic Church as a working organisation and the superiority of the English Church in many practical matters such as flexibility of organisation and greater freedom of thought. We ourselves have a habit of criticising our Bishops and our methods in the Church of England, but no Anglican among us could castigate his Bishop more trenchantly than this writer does those of the Roman Communion. He is, however, almost alone in his utterance, though there are probably many of his brethren who silently agree with him. In

the preface to the edition just issued we are told that an eminent English Jesuit after reading it said "Thank Heaven for the book, but God help the writer." The writer, however, does not seem to be in need of much help at present, for there is no indication that he has been made to repent of his doings.

The book is admittedly an attempt to get the best out of both worlds. So far as the author is concerned, there is no reason to think that he is not perfectly sincere; and he evidently believes that he is proposing a quite reasonable and practicable scheme for re-union between the Churches of England and Rome. He sees innumerable defects in the practical working of his own Church:—the tyranny of the system in stifling independent thought and action; its wooden and unbending attitude to outsiders; its multiplication of fussy and ever increasing forms of devotion, and so on. No outsider could be more scathing in criticism than he is. For example, he writes:

> Every Benediction nowadays is held up for an endless string of these additions: a prayer for Russia, a prayer for England, the Rosary, a prayer to Our Lady, a consecration to the Sacred Heart, a prayer to St. Joseph, a litany or two. After Mass, three Hail Marys, Hail Queen, a prayer to St. Michael, Invocations to the Sacred Heart. And on the lips of every one in the congregation one can guess the faint whisper of two profane words—Dry up! But the point is that only Protestant converts in sufficient numbers could say it loud enough to be heard.

There are all these faults in the Roman system, but the great virtue of the Roman Church is, we learn, that she alone possesses complete dogmatic truth. "We Catholics are in possession of authentic revealed truth." "*We* have the whole revealed truth." "*We* have dogmatic truth and belong to the only Institution that is authentic." There is no boasting and no pretence to modesty, it is, in the writer's view, merely a fact, and as such is proclaimed throughout the book with a confidence that would be amusing were it not so obviously genuine.

On the other hand, Protestantism, it is good to know, has many excellent points: "it possesses a good deal of the truth;" it has "candour," "reticence and reserve" in religious matters; "we clergymen can never thank Protestantism adequately for forcing us to dress like sane men and discard the extravagant *soutanes* of the Continental clergy." Protestants have a simplicity of rite, they have a reasonableness in the matter of discipline and a freedom and liberty which, so far as they go, are all to the good. But, alas, Protestants do not possess, in anything like completeness, dogmatic truth, though Father Gille thinks they are on the way to it. His mistake here is in regarding the Anglo-Catholics, who are, as he puts it, letting things in "stealthily through the back door," as representing the English Church.

Now, he asks, why can we not effect a compromise on these matters, and recognise an Anglican patriarchate in communion with Rome? The Anglicans can have their special rite, their Bishops, and their distinctive freedom, in the firm belief that gradually they will be led to adopt the whole truth. "The crucial question of conversion to Catholic dogma" has undoubtedly to be considered, but Father Gille is quite hopeful on this point. Thus we see that Rome is to concede a number of matters which, though not insignificant are not vital; and Protestants, in return for being allowed to keep what they have already got, are to concede ultimately the whole ground of the Roman dogmatic system, Papal Infallibility, the Immaculate Conception, the Mass, and all that follows from them. It is an interesting proposition, and it is the more interesting because we are told why it is made. The Catholic Church is feeling the pressure from Protestant controversy—"our spiritual chiefs are nervous wrecks," "our Fathers in God so touchy, so jumpy, that in despair we appeal to Anglicans for a short rest. . . . just to help us in making the Catholic Church a little more comfortable within." Moreover, to put it quite beyond the possibility of doubt, there is between the Preface and the body of the work, on a whole page by itself, this statement:—

> This is a secret and friendly message from the beleaguered city of God, the Catholic Church, to the besieging armies of Protestantism.

It would seem from this that Protestant controversy has more effect than is sometimes supposed.

The chief feature of the book, next to its admission of certain grave defects in the Roman system which are well enough known to those who have studied it, is the total

incapacity of the author to understand the Protestant attitude in the matter. He writes as if the Anglo-Catholics were the only people to be taken into account, whereas the fact is that they do not really signify. Their day is practically over, though their movement will be carried on by its own momentum for a long time to come. They have done little as regards the great mass of the people except to make most of them indifferent to organised religion. Protestantism is not concerned about machinery, or organisation, or such details as incense or candles, or millinery: it is concerned with the truth and practice of religion as revealed in the New Testament and with the best way to make these known and effective in the life of man.

It is not quite easy to judge whether the republication of this book has been permitted by the author's superiors in the Order of Jesuits as a *ballon d'essai*, or because they think it might do more harm than good to suppress it. It will, at any rate, serve as a vent to much widespread discontent with the existing condition of things on the part of Roman Catholics. On the part of Protestantism it may be said that any effort to reunite the Churches of England and Rome on the basis of the plan here proposed is doomed to failure. It is, indeed, not worth serious attention. Our immediate objective in the matter of any kind of reunion is a better understanding between and a closer approach to each other among the Protestant Churches of this country; and until her Prayer Book and Articles of Religion are altered, and the opinions of the great majority of her members are changed, the Church of England must be numbered as one of them. This is the end for which we are striving, and we are not prepared to stand idly by when Anglican leaders seek to persuade us that the controversies of the 16th century have no meaning for us to-day. It is, in fact, such utterances that produce such books as this.

NOTE.—*By the Editor.* We are especially grateful to Mr. Guy Johnson, who is a member of the Church Assembly and Literary Secretary of the National Church League, for his painstaking review of the volume on Reunion with the Roman Catholic Church.

In England there seems to be a change of public opinion towards Rome, due to two tendencies. The growth of religious liberty has in consequence of recent national experiences led to an apathy of religious conviction. The past has been forgotten and Rome is considered to be only one of many forms of Christian belief held by the religious section of the people. Our short memories and the general disillusion that has followed the years since 1918 have caused our people, in part, to forget the rôle Rome played during the great war when her moral authority sunk lower than it had sunk during the nineteenth century. The action of her Hierarchy in Ireland and Roman Catholic Canada, has slipped out of memory and the influence or lack of influence she displayed in Southern Ireland during the dark days of murder and outrage, has passed into the limbo of things that ought not to be held in mind, lest they should interfere with a peaceable solution of a grave problem which all men desire to be settled. Our wave of oblivion is only a surface movement, for the Christian forces of England are remarkable for their love of liberty—which is a deep-seated passion founded on the great fact that Christ gives freedom to all who follow Him—and when Rome shows her intolerance either by interfering with the Marriage Law or in any other overt action, the spirit of the nation shows itself in no mistakable manner.

The filtration of Roman doctrines into so many of the Congregations attached to the Church of England has familiarised the country with the externals of religion for centuries associated with the Church of Rome. Englishmen find it hard to consider their National Church anything but a bulwark of liberty and a loyal Church of the Reformation. They have recently been awakened from their policy of easy going acquiescence in developments that are leading in a Romeward direction. They have seen a self-appointed body entering into conversation with a foreign Cardinal on foreign soil with a view to removing obstacles to reunion with Rome—in other words, as has been declared by the Roman Church, giving that Church the opportunity of declaring to them the immutable position of Rome "absorption at its own price." They have been amazed by the memorandum of doctrine published by one of its members as the teaching of the Church of England—teaching which finds no support in its formularies. The late Archbishop of Canterbury gave friendly cognizance to the conversations and appointed two additional members on the delegation. His Grace declared that there was no intention to weaken the witness against Roman error borne by the great Anglican Doctors of the sixteenth and seventeenth centuries. The Lambeth "Appeal to all Christian people" never anticipated conversations out of England by English Churchmen with Belgian ecclesiastics. The Roman authorities in England and in Rome were sent copies of the Appeal. No response from them has been published and it was reserved for an enterprising layman, on his own initiation, to open discussions without referring the matter to the Bishops of the Church—much less to the members of the Church of England. We shall rejoice if Rome repents and reforms her doctrine and system. She shows no sign of so doing, and we maintain that until she does so, the time has not come for any Protestant and truly Catholic Church, whether Episcopal or non-Episcopal, to desire absorption in the fold of the Vatican or to effect any other kind of reunion with the Roman Church.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Liberty in Germany

Much has happened in Germany since we last commented upon the ecclesiastical situation. At one time it seemed as if the passion and endurance of religious faith could scarcely bear a much greater strain than that already placed upon it, but prayer and courageous leadership have prevailed and great sacrifices have borne fruit. We can never know all the hardships that Evangelicals in Germany have suffered at the hands of persecution and even tyranny in the person of State officials. Their Bishops have been deposed, confined to their houses, and even imprisoned. Privation and even starvation have been faced with calm fortitude, behind which have been the prayers of many, in their country and ours, and we believe that prayer has won through. The religious freedom for which they have fought, and apart from which no country is really civilised or wholly Christian, has become recognised. It is, and will, be in the earnest hope of international Protestantism that the German Reich in the person of the Führer, Herr Hitler, will continue to uphold that liberty of conscience in faith and worship which has for centuries prevailed in Germany. The present hopeful situation is due in large measure to the personal action of the Führer, to whom the Council of the World's Evangelical Alliance appealed in the terms of the declaration quoted in full elsewhere.

What is Schism ?

It was with some surprise and deep regret that many readers of *The Times*, which as a rule is not only well-informed, but can be relied upon for fair statement of any important issue, found a leading article in a recent issue entitled "A Schismatic Church in Germany." This article announced that "The powerful group of German Protestant pastors who have felt unable to accept the leadership of Reichbishop Müller took the important decision to found a schismatic Church. Anyone who knows or has followed closely the long chain of ecclesiastical events in Germany will dissent from any such conclusion. The Confessional Churches are in no sense schismatic, unless we misunderstand the meaning of that term. Surely it is primarily a separation from those in whom we acknowledge the Spirit of Christ to be dwelling, and even if this is translated into terms of Churches, the Evangelical confessors of modern Germany have never wished to separate from their historic setting. Their courageous stand has been against a pseudo-Church presenting characteristics foreign to the Reformation and attempting to put another leader in the place of the Lord Jesus Christ. The duty of all who believe that they must obey God rather than man in all matters of religious faith is made clear in the New Testament, when, as in the experience of Martin Luther and other heroes of the Reformation in Europe, men realise that they are inseparably linked to God in Christ, conscience becomes the sure guide which warns them what they should do in the face of what is evil, and obedience to conscience enables them to go forward confident in the fight against evil, from within or without. This is a root difference between the Reformed and the un-Reformed Churches. Separation is not necessarily schism. The religion of Christ and His Gospel is first pure and then peaceable. This fact must constantly have fortified and urged German Evangelicals in the great resistance they have shown towards Erastian oppression exercised by official and even pagan ideology.

What is Happening in Protestant Austria

We must all feel deeply sympathetic towards the situation of the Protestant Churches of Austria, and we hope that sympathy can be expressed in something more than words. Many of our readers know that the World's Evangelical Alliance is endeavouring to express in various ways the sympathy of British Churches and Christians, following up the visit to Vienna of the General Secretary and the report subsequently made to the Council. A first contribution of £80 is being transmitted to Vienna as we write, and it is hoped to send more, which must depend upon response to special appeal, the urgency of which we venture to stress. In the meantime many will wish to know something more of what is happening in Protestant Austria and we are able to give some information. After the great February revolt, which commenced with the Social-Democrats, there was a complete reconstruction in the Government. Till then the Social Democrats had great influence, and therefore a certain amount of compulsion was used upon the civil servants and employees in the "red" district of Vienna, that they should leave their religious fellowships, whether evangelical, Roman Catholic, or Jewish.

But since the Roman Catholic government came to the helm, and so many were threatened with expulsion from their jobs, unless they joined a religious body, many thousands have poured back into the Church, and have permitted themselves to be included in the Protestant Church.

In Vienna, a certain proportion of those who joined the Protestant Church came from Social Democratic circles. Out of the 15,000 who have entered the Evangelical Church, some 10,000 were Social Democrats. The remainder come principally from National Socialist circles. The religous ex-bodies out of which these new members come are: 80% former Catholics; the rest are former Protestants who had been compelled to sever their connection with the Protestant Church. (In Vienna, some 25,000 have entered the Roman Church).

Outside Vienna things have taken quite a different form. In the Austrian Federation Lands the increase in the Evangelical Church has been as great as in Vienna; but here the numbers of those who came out of Social-Democratic circles have been fewer, and the numbers of those who came out of Nationalist circles have been much larger. In the Federation Lands it is estimated that the increase has been about 10,000 believers. Since the time of the July Revolution, there has been a marked decrease in the movement to enter the Protestant Church. This is understandable, since those who to-day hold positions, are afraid that they may be dismissed if they join the Evangelical Church.

Shepherding New Converts

One of the great difficulties experienced by the Protestant Churches of Austria, especially in Vienna, is the shepherding of the new converts. Workers are few, and funds depleted, pastors find themselves burdened beyond ordinary official duties with lists of converts, all of whom have to be visited, counselled, instructed, and otherwise prepared for admission to the fellowship of the Evangelical and Protestant Church. We can speak of this from personal observation, and by giving a brief outline of the work of a pastor amongst these new converts. Most important is the necessity for them to take part in special instruction classes for the converts; and in these they are introduced to the vital beliefs in the evangelical faith. There are, however, only hours in which to carry out this instruction, time far too short for making convert Protestants out of people who have had no settled religious belief. The work in a parish like this is so exacting and many-sided, that it is practically impossible for even two or three ministers to oversee the whole of the work.

An Evangelical Youth Movement

The new Protestant urge in Austria is not confined to adults, there is a hopeful Evangelical Youth Movement. We quote from a recent letter:

"For the last two years I have been gathering together the children from this division in cellar-premises, and telling them every Sunday about the Saviour. However, these premises became too small and too unhealthy. So we have had to remove to a new meeting-room. With great joy I have been watching the number of children growing from Sunday to Sunday, and also the number of adults.

Good News from the Baltic States It is a long way from Austria to the Baltic States, but when we get there good news awaits us, for in many ways and various directions there are signs of spiritual revival, and renewed vitality in the Church life. In Latvia a long-standing "split" among the Baptists has been healed, and united evangelisation is one outcome. Although the Evangelical Lutheran Church is the strongest Church of Latvia, there is no State Church, and religious freedom is granted to all classes and creeds. As in some other countries, the rights of the Roman Catholic Church are based on a special Concordat, signed in 1922. In Estonia our agent, Rev. Adam Podin, is eager to press forward with his work of prison visitation and evangelization, although it has been necessary to warn him to pay due regard to his doctor's advice. It is novel to hear of times of refreshing behind prison walls, but Mr. Podin can speak of triumphs of Grace, even among those condemned to death, or to long sentences of imprisonment. Protestantism in Lithuania suffers from emphasised Roman Catholicism, and, as in other countries, even at home, from a lack of unity and co-operation among those who represent the Protestant Churches. We hope before long to send a deputation from the World's Evangelical Alliance to Lithuania, and it is possible that the General Secretary may be able to undertake this when he visits other countries of Northern Europe next year.

The New Spain Recent advices from Madrid and other parts of Spain are encouraging. As we write we have before us a letter from Dr. Orts Gonzalez giving a full account of the tragic days through which our Protestant brethren in Spain, as well as the whole population, had to pass during the attempted Revolution. Now things are quiet again, and the Republic is stronger than ever. Two dangers appear to have been averted, the proletariat dictatorship, and the withdrawal of Catalonia. Dr. Orts Gonzalez writes: "In spite of the fact that Spain is under martial law, we are having glorious services that give me greater hopes for the coming campaigns, along with the certainty that I am right in seeking first a real awakening of the existing congregations. Although we cannot advertise the meetings, we have had overflowing congregations, in which there were many outsiders, among them a prominent ecclesiastic. We had meetings, not only in the three churches of the Capital of the Province, Valencia, but also in six other important towns. We are now in Albacete, a great centre of that famous region called "La Mancha," so closely associated with "Don Quixote." For our first service the chapel was crowded. From here we will go to Linares, and there I hope to establish a monthly united prayer service under the auspices of the Spanish Evangelical Alliance. I feel very hopeful, and very encouraged." We feel sure our readers will continue to remember the interests of the Spanish Evangelical Alliance and the work of Dr. Orts Gonzalez and his associates in their prayers. How great is the responsibility to hold the ropes this end. We are glad and thankful to have had some share in the expenses of this evangelistic work undertaken by Dr. Orts Gonzalez, and we look for further reports of encouraging progress as time goes on.

Protestantism in Poland The fact that a deputation from the World's Evangelical Alliance is visiting Poland, and is in the country as this magazine is being posted, calls for some reference to the religious situation in that country. Here again weakness arises from the divisions of Protestantism, although even more strongly emphasised are political differences. There are no less than six different ecclesiastical organisations in Poland, not taking into account minor foreign missionary and other religious efforts. There are two reformed (Calvinist) Churches and one Evangelical (Lutheran) Church. In the Provinces ceded to Poland (from Germany) by the Peace Treaty there are other branches of the Reformed or Lutheran and Reformed Churches. All these, and other Protestant interests, are largely threatened by the Roman Catholic Church, which in turn is strong enough to threaten the Government, so that Concordats from time to time have been arranged and entered upon. All this, and much more, concerning which it is better not to write, shows how great is the need for the Alliance spirit and organisation among Polish Protestants as a whole. The

Week of Prayer is already widely observed, and the programme translated into Polish, but we hope it may become possible for existing threads of organisation to be strengthened so as to encourage spiritual life conferences and youth movements on Alliance lines. Something has already been attempted. All Protestant Poland thanks the Evangelical Alliance for its recent successful efforts to release from liquidation at least one great evangelical asset, of which mention has been made in earlier issues of *Evangelical Christendom*.

Yugoslavia With a population of fourteen millions, representing many races, Yugoslavia presents problems of significance in politics as well as in religion. Beyond the Orthodox and Roman Churches there is not much organised Protestant religion, but religious liberty is not unknown, and the Bible is circulated without let or hindrance. This is mainly owing to the life work of the representative in Yugoslavia of the British and Foreign Bible Society, Mr. J. W. Wiles, whose diocese of South East Europe comprises in addition to Yugoslavia, Albania, Bulgaria, Greece, Roumania, and Turkey! Serbia, as it originally was named, could be spoken of as a little country, and it will be remembered that it accomplished great things during the War; now, Yugoslavia, which Serbia has become, is one of the more important countries of Europe, and it deserves our sympathies. The recent tragic assassination of its beloved King, and the fact that our new Princess, now Duchess of Kent, is so closely related to the royal house of Yugoslavia, has brought Yugoslavia into the limelight, and we quote a letter received from Mr. Wiles as we are going to Press. He says: "I doubt not that your thoughts and, indeed, your prayers have been very much with us here in Yugoslavia during this time of great national sorrow and indignation. King Alexander, so foully murdered in Marseilles, was a really good King—how good a king many people are only just beginning to realise, now that he has been taken away from them. He was a man of real vision, who absolutely gave himself to his people. I expect there will come to your mind that ever-fresh 6th chapter of Isaiah: The removal of the king by death was the occasion chosen by God for a much fuller revelation of Himself as the Eternal King, and also marked a new epoch in the life and service of Isaiah. We pray with all our hearts that God Who has ever-new surprises of goodness and mercy in the midst of all human sin and sorrow may overrule this harrowing outrage to the blessing of thousands of souls, and that such blessing may not stop at the borders of Yugoslavia, but that for millions of souls throughout the world this dastardly assassination may serve to show sin in all its naked ugliness."

The Evangelical Alliance in Holland In no country of Europe is the Evangelical Alliance more needed than in Holland. Protestanism appears to make little headway against the anti-religious trend in public life. This is largely due to disunity, and divisions of opinion on public matters. The question of religious education in the public schools has brought the Churches into sharp conflict with the Government, and here ground has been found for some co-operation between Protestants and Roman Catholics. The great need of the Netherlands Churches is a spiritual wave of revival, bringing into fresh prominence great evangelical truths, and a new spirit of unity and charity among all professing Christians. We mourn with our Dutch friends their great loss in the death of their President, mention of him was made at the Annual Meeting of the Dutch Branch, recently held. In a brief report the Hon. Secretary, Rev. A. J. Roozemeyer, says: "In the beautiful, white church of the Moravians at Zeist, the Meeting was opened by Rev. A. J. Roozemeyer. The late President and Chairman, Mr. L. G. James was remembered both in prayer and silence, as a man of faith and full of prayer, a warm friend of the Evangelical Alliance since long years ago, and Chairman since 1923. Never will he be forgotten among us. The topic for the Meeting was the 'Una Sancta' (*a*) and individual life; (*b*) and the Churches; (*c*) and international life, the speakers being Rev. J. P. v. Heeit, Rev. J. H. Gunning, D.D., Prof. Dr. J. A. Cramer. The meeting was well attended and there was a great blessing. Anew is awakened among us a trustful expectation of a great day of the Lord."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

"A Truce of God" "I plead for a truce of God, during which the various parties, holding to their own convictions as strongly as ever, will agree to move forward side by side as different regiments of a common army on one great united campaign for the conversion of England." Such an appeal arrests attention, and merits the thoughtful consideration of all who have at heart the unity of the one body of Christ and the furtherance of the Divine Commission, "Go ye into all the world, and preach the Gospel to every creature." The World's Evangelical Alliance, by its very nature and history, must be interested in any fresh call to unity and co-operation, although its realisation of the duty of remaining true to the basic teaching of the Word of God and the Primitive Church prompts at all times careful consideration of the nature of the unity and co-operation appealed for. The words we have quoted were made use of by the Rev. G. D. Rosenthal of Birmingham, in an address at an Anglo-Catholic reunion at Leicester. Subsequently they have received assent from the Bishop of Leicester, who, in his Presidential address at the Leicester Diocesan Conference, dealt with the work of a new Committee on Evangelistic work, appointed by the two Archbishops. Dr. Bardsley also pleaded for "A truce of God" in connection with controversy in the Church of England. At a time when spiritual issues are of vital importance we hesitate to comment upon Anglo-Catholic aims within the Church of England, or the conscience of those who, accepting the responsibilities, and we might add emoluments, of one Cummunion, labour, secretly or openly, to further the interests of another and unreformed Church. We desire, however, to make it clear that Evangelicals, misnamed by the use of the word "party," for the Church of Christ as a whole is Evangelical, can never assent to a truce of God with error. Those who think otherwise are reminded that in the development of the Christian Churches groups and parties have come into being that hold Truth mixed with error, and to an extent that instructed Christians have been compelled to separate themselves from such influences in order to be true to conscience and to their interpretation of the mind of Christ as revealed in the Holy Scriptures. The Reformation is an outstanding instance of this. We cannot imagine Martin Luther calling for "a truce of God" with the Roman Church, nor would Luther have been likely to listen or respond to a similar call from his enemies, having regard to the fact that the conflict was one between error and tradition on the one side and Truth and the Bible on the other. Unity purchased at the cost of the abandonment or the obscuring of essential Truth is not Christian union. Many will feel bound to reject the Anglo-Catholic appeal for "a truce of God" on this and other grounds.

Truth and Unity There is a real danger lest the urge to union and reunion should lead us to overlook the duty of remaining true to the basic teaching of the Holy Scriptures and the Primitive Church. Christianity is something more than a pious humanitarianism, or even a desire for educational uplift. Civilisation may be Christian, it is not necessarily Christianity. It is this distinction which has not been recognised in some Missionary ideals and work. The Christianity of the Gospel of Christ is a primary ingredient in civilisation, as it should be the primary motive in Missionary work. We cannot dispense with or surrender in any way the root Truths on which all true Christianity is based, nor can any urge towards union and unity have any permanence unless it represents at the same time a common faith inspiring a common desire. Forces to-day which stand for a

reduced Christianity, and even a perverted Christianity, are active, and it is evident that their desire is for union and unity on a "modern" basis. Increasingly, Modernism is Rationalism and Reason, setting themselves up against Divine Revelation. The Truth of Christianity is a direct Revelation from God, to be accepted and believed by all who call themselves Christians. Truth and unity are inseparable; we cannot cut ourselves free from the New Testament and retain our right to be called either Evangelicals or Christians.

"The Confraternity of Unity" What we regard as an impudent and insulting appeal has been issued under the title of "The Confraternity of Unity." It states that it is to be composed of "Members of the Anglican Communion who believe that the See of Rome is the centre of unity for all Churches. This Confraternity, therefore, seeks, through corporate action within the Anglican Communion, a basis of reunion with the Holy See which will not be prejudicial to the facts of her sacramental life and adopts this Constitution." When we proceed to examine the "Constitution" it is disclosed that its "Confession of Faith" includes the seven Sacraments, Purgatory, and "the Primacy, not only of honour, but of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ." There is much more, we might reproduce and comment upon, but we spare our readers further shock. It is clearly a case for consideration by the responsible authorities of the Church of England, and steps are being taken to bring this "Confraternity" to their notice. For more than half-a-century past determined efforts have been made to change the character of our National Church by adopting unscriptural conceptions of Catholicity, and by the following of ideals rejected at the Reformation as opposed to the Word of God. Discipline, which should be corporal as well as individual, has not been exercised by many Dioceseans, and the trouble to-day is largely due to those who, having sworn to observe the law of their Church and of the Realm have not only failed to do so but have deliberately sought to establish within the National Church a pseudo-Catholicism repugnant to every honest and sincere mind. We seem to have arrived at a time of organised indiscipline, which, there can be little doubt, is aided by Episcopal action contrary to the clear and lawful decisions of Parliament. We speak, of course, with reference to permissive use of the Deposited Prayer Book, twice rejected by a free vote of the House of Commons. Where all this will ultimately lead to it is difficult to forecast. What is to be feared is the possibility that coming years will present the strongest Church of our Country as having lost its influence and become weak through lawlessness, countenanced by those whose obligations should lead them to be an example of law-abiding adhesion to the formularies of their Church.

Free Church Response to Anglican Manifesto At its annual assembly the Federal Council of the Free Churches cordially and unanimously adopted the following resolution in response to the Manifesto on Church Unity addressed by liberal-evangelical representatives of the Church of England addressed to the Free Churches of England and to the Church of Scotland. We only comment to express gratification at the reference made in the resolution to Holy Communion as being the Table of the Lord "the meeting-place of Christ with His people, and of His people with one another in Him":—

> The Federal Council of the Evangelical Free Churches of England acknowledges with deep appreciation the manifesto on Church unity which has been addressed to the Free Churches in the name of a number of distinguished leaders of the Church of England. It welcomes the evidence furnished by the manifesto of the approximation on important matters of the views held by many in the Anglican Church and in the Free Churches.
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> The Council values the readiness shown in the manifesto for practical steps which would give expression to the spirit of unity. In particular, it has always maintained that admission to the Lord's Table of one another's communicant members would be a great advance in the cause of unity. The Council cannot accept the position that intercommunion should be regarded as the goal, not as a means to union. The Lord's Table is the meeting place of Christ with His people and of His people with one another in Him; and His people should be welcomed in all branches of His Church in His Name.
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> The more frequent exchange of pulpits would also be welcomed by the Free Churches as an opportunity for the fuller proclamation of our essential unity in the Gospel.

On questions of episcopacy and establishment the views expressed in the manifesto offer a hopeful basis for further discussion.

The Council is encouraged by the manifesto to continue to seek for closer fellowship in the service of our Lord Jesus Christ. It believes that the official conversations at Lambeth can issue in fruitful results only if side by side with them there are throughout England increasing local efforts towards that mutual understanding and united service for which the manifesto pleads.

The Council assures the authors of the manifesto of its readiness to respond to all well-considered proposals for giving effect to the suggestions it contains.

Armistice Day and Peace Armistice Day was observed generally with impressive reverence, and perhaps this year we were able to judge the value of the wonderful two minutes' silence even more than in previous years. For there is need for all to stop and think. We have arrived at a new crisis. Is it to be Peace or War? Speaking in Wakefield Cathedral the Archbishop of York presented three courses as open to us. He said, "One is to go on as at present, fending off each threat of war as it approaches and hoping that this may be continued indefinitely. No one, in fact, believes that the peril can in this way be averted for very long. Some would bid us in the name of Christianity to refuse to employ armed force at all. I believe this to rest on a complete misconception of the Gospel. The Gospel precepts are given as the fulfilment and completion of the law; in the divine plan the Gospel pre-supposes the law. Only when law, with its sanctions of force, has disciplined our natures are we ready to respond to the appeal of the Gospel; and until we are perfected saints we are the better for the support which law gives to our better nature against our worse nature. But in international affairs we have not yet reached even the stage of law; we live in an admitted and boasted anarchy. The Christian's first duty, as I see it, in this sphere is to aid the transition from anarchy to law. This must involve two things—first that we renounce the claim to absolute external sovereignty, the claim to be, in the last resort, judge in our own cause, and bind ourselves to accept the judgment of the international authority which we must equip with all forms of tribunal necessary for the settlement of the various kinds of dispute that arise between nations. This is a big price to pay. If Christians seriously take up this matter they are likely to find that it calls for as much moral courage as the most extreme pacifism. For the pride of the nation is involved. To submit to international authority, and to that extent to surrender the external sovereignty of the national State, will involve a most real sacrifice of national pride. Yet what other way can there be of bringing in the reign of law? What other way can there be of expressing the Christian belief that we are all subject to the rule of God, who is Father of all and in whose family all are brethren? But if the international authority is to be effective, if the reign of law is to prevail, there must be force at its disposal for control of the lawless and rebellious. This is not to bring war back while pretending to abolish it, for the exercise of force in support of law against the lawless use of force is no more war than the forcible intervention of the police to check a riot is itself a form of rioting. If the international force is sufficient it will probably never be utilised; if it is known to be sufficient it will certainly not be utilised."

"An Empire on its Knees" Another notable utterance was contained in the address by the Archdeacon of London at St. Paul's Cathedral. The Archdeacon said that "the silence of Armistice Day was like nothing else in the world. It concentrated the thoughts of millions of people upon a single idea. It was an Empire at attention; or might he not rather say, an Empire on its knees. The Two Minutes Silence had brought with them the recognition of the unseen. They were the commemoration of a supreme moment in our national history which brought us escape from an agony that had so steeled our hearts that they could hardly contain the overwhelmingly joy of their sudden release. We were bound to ask: Has all the sacrifice offered by our bravest and best been in vain? Are we as a nation any the better for it all? Are we really any nearer the ideal for which they died? Have we been able to forward the great cause which our dead in dying handed to us. From those minutes of silence there came to us to-day a fresh call to re-

consecrate ourselves to the fulfilment of those tasks for which they died. They were not thinking of wealth or revenge when they gave their life-blood. Had they not, some of them, at any rate, thoughts of a new earth, wherein dwelt righteousness, thoughts of life, of liberty, of peace? But gratitude to the dead would not be enough to accomplish the end for which they died. It had not been enough up to the present. We must have a larger, more comprehensive motive which could gather into it all our gratitude and all our holiest memories. We must have God. We must put on the spirit of love and forgiveness, of good will. In other words, we must put on Christ and behave as Christians. Unless we could accept each other as brethren there could be no lasting peace in the world. To each one present he would put the question: What are you doing with your life? Is your influence for good or evil, for peace or war, for God or self?"

"Nonconformists at Church Altars" The *Church Times*, which requires from the reader a sense of humour, or otherwise a legal mind, recently asked through its correspondence columns "what Nonconformists want to receive at Church altars?" Such a request should certainly have an answer, and Dr. Carnegie Simpson, whose Protestantism is not of the flabby type, provides this. He replied as follows:

"A question can be rightly answered only when it is rightly put. I therefore must first make a comment on your correspondent's letter. He says that he has never come across one—that is, a Nonconformist—'who wanted to have any part in our Sacraments.' I am glad to hear it. For, in the name of all that is Catholic, what are 'our Sacraments'? Obviously, 'our' means here Anglican. But there is no Anglican Sacrament, just as there is no Presbyterian or Roman. There is only Christ's Sacrament. It is the Lord's Table and His alone—nowhere, and never, 'ours.'

"This is not a matter merely of phraseology. Here is the dividing line between, on the one hand, the complete and Catholic, and, on the other, a deficient and 'denominational' view of this high and sacred topic. It cannot be said too clearly—and, apparently, it needs to be said often—that, with any question concerned with Christ's Sacrament, the denominational has simply nothing to do. (Even the Lambeth Conference needs to be told that; for, when it resolved that non-Anglicans might be admitted to partake in an Anglican Church, if 'the ministrations of their own church are not available,' it introduced into an essentially Catholic and purely spiritual issue what is not only denominational, but even geographical.) This Sacrament is concerned with the Lord, the communicant, the Church Catholic—with these three and with nothing else.

"Now, when this is clear, the reply to the question put in your columns is also clear. A believing and devout Nonconformist who has occasion to go to Holy Communion in an Anglican church, does not go, as your correspondent strangely phrases it, 'clamouring for participation' in any 'position.' What he 'wants to receive' is just what he humbly would receive at the Sacrament in his own church, namely, the Christ Who is always present at His own Table, and Who—*Hospes atque Epulum*—there gives Himself to be the Food of the faithful. This is the answer to your correspondent's question."

Mixed Marriages: What the Decree "Ne Temere" Implies A correspondent in the *Belfast Weekly News* presents a helpful reminder, as well as warning, of the implications which attach themselves to the Roman Decree "Ne Temere." Quoting the following extract from the *Catholic Directory* he draws attention to the authority as well as the clearness of the Roman exposition on the issues involved in Mixed Marriages including the violation of Civil law which the Decree constitutes. The extract reads as follows:

"In consequence of the Papal Decree, 'Ne Temere,' of 2nd August, 1907, which came into force at Easter (19th April), 1908, marriages between Catholics or between Catholics and non-Catholics must be celebrated before a bishop or priest duly authorised for the celebration thereof. Such marriages, if they are not so celebrated, are, indeed, for all the civil effects and purposes of marriage, valid and binding legal contracts under the civil law, if the conditions and requirements of the civil marriage-law are fulfilled; but they are null and void before God, and the parties are not, in the sight of God, husband and wife.' The 'Ne Temere' decree was not retrospective, and it is probably common knowledge that the decree was not made operative in Germany, owing to the intervention of the Imperial Government. The subject may seem a little threadbare, but the clear and concise definition given above should enable Protestants to have their answer ready. Quite often, Romanists who wish to defend their Church's action in this matter declare of a mixed marriage solemnised by a Protestant minister:—'We do not say that it is illegal, we only say that it is invalid.' This looks like a graceful concession to the authority of the civil law, but on second thoughts it is nothing of the sort, for such a pronouncement brands the very fount of civil law, the State, as itself anti-God. Let it be noted that the above definition makes a Vatican decree synonymous with the voice of God, viz., 'the parties are not, in the sight of

God, husband and wife.' Was a mixed marriage solemnized by a Protestant minister before Easter, 1908, valid in the eyes of the Roman Church? Yes. If so, was the law of God on the subject altered at Easter, 1908? Decree or no decree, if a mixed marriage before 1908 was valid in God's eyes, what invalidated any similar marriage subsequent to that date? The simple answer is, the 'Ne Temere' Decree. If a mixed marriage before a Protestant minister is intrinsically wrong, then it was wrong before 1908 as well as after it. What, in fact, makes a mixed marriage now wrong for a Romanist is the fact that it is expressly forbidden by the 1908 decree, and disobedience to so plainly an expressed decree is deemed to be sin and the union invalid."

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The National Menace of Gambling No subject before the nation calls for united Christian action more than the menace of betting and gambling. While we may be thankful for the strength of purpose exhibited by the Home Secretary on the part of our Government in pressing through the House of Commons the main provisions of the Betting and Lotteries Bill, this will not quench the gambling fever, we might say mania, which is a national evil. Speaking on this subject recently the Rev. Benson Perkins of Birmingham Central Methodist Mission presented some impressive facts concerning the evil of gambling. Referring to the sale of "lucky charms," he asked, were we living in the second or the twentieth century? In that fact alone was a striking suggestion of the very thing that was happening through the mass of gambling practices in this country. The amount of money staked in horse-racing in this country every year was £200,000,000. "If I may mention it," he said, "one sometimes hears of 'the drink trade.' It is as accurate to speak of the gambling trade." There are 20,000 principal bookmakers, and one Birmingham firm employs 150 clerks. There are 260 greyhound-racing tracks in this country, and the annual attendance at the 44 tracks of the G.R.A. was 18,000,000. It had been officially stated that wherever there were 20 people in industry one of them was an agent for a bookmaker. Eighty-one per cent. of factory workers were regular gamblers. Of £30,000,000 contributed to the Irish sweeps since their establishment £23,000,000 had been contributed from this country. Turning to the report of the Royal Commission, Mr. Perkins said that the Commission, in its unanimous report, said that they had been unable to find anything to be said in favour of gambling. What were the effects of this mass of gambling? Assuming that in all gambling £300,000,000 changed hands, there was the diversion of that sum without any economic value. Had that sum been used in the purchase of commodities, it would have had a marked effect on unemployment. But the real evil of gambling was that it destroyed real values.

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better pay, and honorary surgeons, etc., demanded payment. The papers printed the list of winners. Why did they not print the list of losers? The difficulties were practical. It would take every one of the 24 pages of *The Times* daily issue for every day of four months to print the full list of losers in one 'sweep.'" Quoting cases of hardship caused by people who had lost everything in the Irish sweep, Mr. Perkins said that the real losers in the sweeps were the winners, and he mentioned cases of the moral degradation of some of the big winners. "Are we living in a Christian land or a pagan? This sort of thing is sheer paganism. You cannot believe in luck and God." What is the Christian responsibility? Legislation cannot deal finally with the problem. Education can do a great deal. The witness of the Church can do more. These were times when no Church should tolerate anything even resembling a raffle. In these days the Church could not afford to "play about." There is not only official but personal responsibility.

Modern Spiritualism Modern Spiritualism, which claims to be a new revelation, has greatly developed in recent years. Impetus was given to the cult through the War, and the anxiety of many who mourn the loss of loved ones slain in the glory of their youth. Many such have sought, and seek consolation in Spiritualism, unaware of the physical dangers, and without knowledge that God has met our needs of consolation and assurance in the revelation of Jesus Christ, Who "brought life and immortality to light through the Gospel." The subject is to be approached in a spirit of sympathy rather than hostility. It is useless to deny the fact of Spiritualism, although it is often permeated by deceit and fraud. The safest treatment of the subject is in the light of the Word of God and its revelation of Jesus Christ, Whose power is stronger than that of all Satanic influences. On the shores of Gadara, and elsewhere, He contended with demon-possession and broke the fetters which bound its human victims. Spiritualism is but one of false sciences and religions which abound, and constitute a direct challenge to Christianity. Its dangers are insidious and far-reaching, affecting both body and mind. Investigation of its teachings reveals a denial of the Deity and Atoning work of Christ. The old faith is considered to be obsolete, and one of the claims of Spiritualists, that many of their adherents once belonged to the Christian Churches, seems to throw light upon the Scripture reference to the time when "some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." Both Spiritualism and Christ make their appeal to all. One or the other is to be followed, but not both. There are many, particularly younger people, unreached by the usual Church privileges who are students and followers of Spiritualism. It is a sign of the last days, and there is a food for reflection in the fact that as spirit manifestations were the accompaniment of our Lord's first and earthly coming, so they are the forerunners of His second coming. It is worthy of thought whether much of the present-day tendency to suicide is not due to demon possession.

A New Anti-God Drive We regret to learn (from the Press) that Max Epstein, Vice-Commissar for Education, orders every school in Soviet Russia to intensify "anti-religious education." Godlessness among school children is slackening the claims, and teachers are neglecting to inquire unto the religious habits of pupils and their parents. Even secondary school children often show, he adds, crass ignorance of the "class essence" of all religion. The Central Committee of the "Militant Godless Ones' League" declares: "There are still quite a number of religious children in our schools who fast, attend church, and observe religious festivals!" The Central Committee of this so-called League, in conjunction with school authorities, Young Communist League sections, Trade Union Councils, and other similar bodies will, therefore, attempt one more "mobilisation of the masses against religion," beginning on November 25th with one month's "anti-Christmas drive," with "shock brigade work" to prevent workers and their children from going to church.

World Mission Notes

Missions and the Week of Prayer

Much is being said or written just now concerning reunion in the mission fields. The South India proposals, and, in fact, the urge to reunion manifest in missionary areas generally, evidence a growing spirit of co-operation which is leading to something greater than Church unity, the unity for which the World's Evangelical Alliance stands, that of the one Church of Jesus Christ, of the Spirit, and in the bond of peace. By praying together we grow into spiritual fellowship, and through this growth we are able to realise the spiritual values of faith, hope, and charity, and to convince those outside of the truth of Christianity. Through its Universal Week of Prayer the Alliance accomplishes throughout the world what is not accomplished by any one Church or other organisation, the manifested co-operation of missionary bodies in a unity which is spiritual and in an experience of the presence of God which transcends all their differences of name and nationality. We believe that in united Prayer much more is effected than through organisation. Throughout the Missionary World the Universal Week of Prayer has prepared the way for the outward expression of Unity, and the Alliance is indeed thankful to God for having been permitted to organise the Week of Prayer in missionary areas even before the idea and ideals of Church unity had taken possession of the home Churches. Now, its Week of Prayer is recognised and observed at home and abroad, and in ever-increasing circles of interest. The letters and reports we receive from widely separated missionary centres are testimony to the fact that the Week of Prayer has knit the units of the Missionary *personnel* throughout the world into a close and spiritual fellowship which, as it grows, is leading to one united Church and to the evangelization of the world.

The Congo Protestant Council

In our last issue we had something to say concerning the visit of Dr. Mott to the Belgian Congo, where, through the Congo Protestant Council, the missionaries of all Societies represented on the Congo are effecting closer unity through new methods of co-operation. Their aim and outlook is that of the World's Evangelical Alliance, and their agreed desire is "to let their distinctive missionary society names recede into the background, in order to emphasise the corporate unity of the Church of Christ, and deepen the consciousness of that unity in the hearts of all converts, that Christ may be all, and in all." They even go so far as to propose "That there be consultation on matters affecting the indigenous church, and we suggest that there be used a common name comprehensive enough to include all the Christians in Congo, such as 'The Church of Christ in Congo Belge.'" What a grand future this ideal opens up, and how near it comes to the completion of the evangelization of the world in this generation if it could be carried out. We should remember the Congo Protestant Council and its ideals in our prayers. We rejoice that all missionaries in the Congo are being led into closer unity, and increased consciousness of Divine love and spiritual power.

Catholic Action in Belgian Congo

Perhaps it is their common experience of difficulties which is leading missionaries in the Congo to seek for closer unity of aim and organisation. They have had abundant evidence recently that the Roman Catholic Church is putting forth tremendous efforts and is making a determined attempt to establish through Catholic Action Roman Catholicism as the dominant, if not the only, religion of the State. Protestant Missions in Belgian Congo are threatened by this new Roman urge, and although they may be able to hold their own, at least for a time, evidence is forthcoming of the employment of influence by the Roman Catholics which can lead to serious issues. This policy seems to be furthered by the attitude of the Government which, notwithstanding the provisions of international treaties, has granted to it a position of privilege, especially in the field of education. The matter is occupying the serious attention of all Protestant interests in the Congo, and it is

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Gambling and Crime "Gambling is responsible," Mr. Perkins continued, "for certain types of crime, especially embezzlement, petty larceny and theft. A great prison authority had stated that in the last 30 years crime resulting from alcoholic drink had declined and crime resulting from gambling had increased especially among first offenders. What about the Irish sweeps? Out of every 10s. given 1s. 10½d. went to the hospitals. As a matter of fact these sweeps had not helped the hospitals. These sweeps were started by a notorious bookmaker. Two years ago the Royal City of Dublin Hospital received in one year £50,000 from the 'sweeps,' and voluntary subscriptions dropped by 37 per cent., the hospital ending the year more in debt than at the beginning. In another Irish hospital voluntary subscriptions dropped 50 per cent. When the sweeps stopped—as stop they must—the hospitals would find their voluntary subscriptions had gone. They would have to be taken over by the State, or shut up. Up to the time of the Royal Commission not a single bed had been added to any hospital as a result of the Irish sweeps. The Irish sweeps had destroyed the spirit of charity in Ireland. The whole basis of hospital service was changed. Everyone wanted

better pay, and honorary surgeons, etc., demanded payment. The papers printed the list of winners. Why did they not print the list of losers? The difficulties were practical. It would take every one of the 24 pages of *The Times* daily issue for every day of four months to print the full list of losers in one "sweep." Quoting cases of hardship caused by people who had lost everything in the Irish sweep, Mr. Perkins said that the real losers in the sweeps were the winners, and he mentioned cases of the moral degradation of some of the big winners. "Are we living in a Christian land or a pagan? This sort of thing is sheer paganism. You cannot believe in luck and God." What is the Christian responsibility? Legislation cannot deal finally with the problem. Education can do a great deal. The witness of the Church can do more. These were times when no Church should tolerate anything even resembling a raffle. In these days the Church could not afford to "play about." There is not only official but personal responsibility.

Modern Spiritualism Modern Spiritualism, which claims to be a new revelation, has greatly developed in recent years. Impetus was given to the cult through the War, and the anxiety of many who mourn the loss of loved ones slain in the glory of their youth. Many such have sought, and seek consolation in Spiritualism, unaware of the physical dangers, and without knowledge that God has met our needs of consolation and assurance in the revelation of Jesus Christ, Who "brought life and immortality to light through the Gospel." The subject is to be approached in a spirit of sympathy rather than hostility. It is useless to deny the fact of Spiritualism, although it is often permeated by deceit and fraud. The safest treatment of the subject is in the light of the Word of God and its revelation of Jesus Christ, Whose power is stronger than that of all Satanic influences. On the shores of Gadara, and elsewhere, He contended with demon-possession and broke the fetters which bound its human victims. Spiritualism is but one of false sciences and religions which abound, and constitute a direct challenge to Christianity. Its dangers are insidious and far-reaching, affecting both body and mind. Investigation of its teachings reveals a denial of the Deity and Atoning work of Christ. The old faith is considered to be obsolete, and one of the claims of Spiritualists, that many of their adherents once belonged to the Christian Churches, seems to throw light upon the Scripture reference to the time when "some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." Both Spiritualism and Christ make their appeal to all. One or the other is to be followed, but not both. There are many, particularly younger people, unreached by the usual Church privileges who are students and followers of Spiritualism. It is a sign of the last days, and there is a food for reflection in the fact that as spirit manifestations were the accompaniment of our Lord's first and earthly coming, so they are the forerunners of His second coming. It is worthy of thought whether much of the present-day tendency to suicide is not due to demon possession.

A New Anti-God Drive We regret to learn (from the Press) that Max Epstein, Vice-Commissar for Education, orders every school in Soviet Russia to intensify "anti-religious education." Godlessness among school children is slackening the claims, and teachers are neglecting to inquire unto the religious habits of pupils and their parents. Even secondary school children often show, he adds, crass ignorance of the "class essence" of all religion. The Central Committee of the "Militant Godless Ones' League" declares: "There are still quite a number of religious children in our schools who fast, attend church, and observe religious festivals!" The Central Committee of this so-called League, in conjunction with school authorities, Young Communist League sections, Trade Union Councils, and other similar bodies will, therefore, attempt one more "mobilisation of the masses against religion," beginning on November 25th with one month's "anti-Christmas drive," with "shock brigade work" to prevent workers and their children from going to church.

World Mission Notes

Missions and the Week of Prayer Much is being said or written just now concerning reunion in the mission fields. The South India proposals, and, in fact, the urge to reunion manifest in missionary areas generally, evidence a growing spirit of co-operation which is leading to something greater than Church unity, the unity for which the World's Evangelical Alliance stands, that of the one Church of Jesus Christ, of the Spirit, and in the bond of peace. By praying together we grow into spiritual fellowship, and through this growth we are able to realise the spiritual values of faith, hope, and charity, and to convince those outside of the truth of Christianity. Through its Universal Week of Prayer the Alliance accomplishes throughout the world what is not accomplished by any one Church or other organisation, the manifested co-operation of missionary bodies in a unity which is spiritual and in an experience of the presence of God which transcends all their differences of name and nationality. We believe that in united Prayer much more is effected than through organisation. Throughout the Missionary World the Universal Week of Prayer has prepared the way for the outward expression of Unity, and the Alliance is indeed thankful to God for having been permitted to organise the Week of Prayer in missionary areas even before the idea and ideals of Church unity had taken possession of the home Churches. Now, its Week of Prayer is recognised and observed at home and abroad, and in ever-increasing circles of interest. The letters and reports we receive from widely separated missionary centres are testimony to the fact that the Week of Prayer has knit the units of the Missionary *personnel* throughout the world into a close and spiritual fellowship which, as it grows, is leading to one united Church and to the evangelization of the world.

The Congo Protestant Council In our last issue we had something to say concerning the visit of Dr. Mott to the Belgian Congo, where, through the Congo Protestant Council, the missionaries of all Societies represented on the Congo are effecting closer unity through new methods of co-operation. Their aim and outlook is that of the World's Evangelical Alliance, and their agreed desire is "to let their distinctive missionary society names recede into the background, in order to emphasise the corporate unity of the Church of Christ, and deepen the consciousness of that unity in the hearts of all converts, that Christ may be all, and in all." They even go so far as to propose "That there be consultation on matters affecting the indigenous church, and we suggest that there be used a common name comprehensive enough to include all the Christians in Congo, such as 'The Church of Christ in Congo Belge.'" What a grand future this ideal opens up, and how near it comes to the completion of the evangelization of the world in this generation if it could be carried out. We should remember the Congo Protestant Council and its ideals in our prayers. We rejoice that all missionaries in the Congo are being led into closer unity, and increased consciousness of Divine love and spiritual power.

Catholic Action in Belgian Congo Perhaps it is their common experience of difficulties which is leading missionaries in the Congo to seek for closer unity of aim and organisation. They have had abundant evidence recently that the Roman Catholic Church is putting forth tremendous efforts and is making a determined attempt to establish through Catholic Action Roman Catholicism as the dominant, if not the only, religion of the State. Protestant Missions in Belgian Congo are threatened by this new Roman urge, and although they may be able to hold their own, at least for a time, evidence is forthcoming of the employment of influence by the Roman Catholics which can lead to serious issues. This policy seems to be furthered by the attitude of the Government which, notwithstanding the provisions of international treaties, has granted to it a position of privilege, especially in the field of education. The matter is occupying the serious attention of all Protestant interests in the Congo, and it is

realised that the situation is one in which it may well be true, "united we stand; divided we fall."

The Churches and the Foreign Field The B.B.C. is fulfilling useful service to the Missionary cause by its monthly broadcasts on Missionary interests under the title, "The New Christendom." Listeners on the National wave-length had the privilege of listening on a Sunday afternoon during November to the Rev. William Paton, Secretary of the International Missionary Council, whose subject was "The Work of Christian Missions: What the Anglican and Free Churches are Doing." He estimated there are in the world about 20,000 missionaries, whose work is of the most varied kind. In the north of India, Mr. Paton remarked, he knew a man called "the poultry missionary," because he tried to improve the quality of the chickens in a very poor area. He told of men and women whose whole time is given to preaching the Gospel and organising the native churches, and directing schools and colleges. Elsewhere missionaries are occupied in training ministers and Christian teachers, creating a Christian literature in the vernacular, and carrying on medical work. The man or woman of all work is busy in the villages learning perhaps to build houses, and ready for any practical job. A brief survey was given of the fields occupied by the various churches. In India alone there are as many missionaries from America as from Britain; in China the Americans far outnumber our own agents. Mr. Paton has personally visited German, Danish, Swedish and Norwegian missions, also the Finnish station on the borders of Tibet. Canadians are very active in Japan along with the Americans and the Anglican Church. In a few well-packed sentences the speaker surveyed the African field. Time did not allow him to do more than mention the South Seas and the Dutch East Indies. The Women's Christian College in Madras is supported by over a dozen missions. The decision not to encroach on each other's fields has had the good result that only one form of Protestant Christianity is usually taught in any given area. Mr. Paton believes that the Churches at home, which did not allow their divisions to prevent them from carrying the Gospel to the heathen, may receive back from the young Churches of the East and other lands the gift of unity.

Sixty Years of a Leper Mission The World's Evangelical Alliance has close fellowship with the Mission to Lepers in India, and the East, and at least one of its Secretaries is a member of the Council of the Alliance. All Christian people must surely wish to identify themselves with the great aim of the Mission to Lepers, to bring healing, together with the light of the Gospel of Christ to those in all lands who suffer from this dread disease, so as spiritually as well as physically to be able to say "the lepers are cleansed." The Mission is to be congratulated upon the interest of *The Times* in its recent celebration of its Diamond Jubilee. Not every philanthropic or religious organisation secures a leading article from that influential Press organ, and we cannot forbear in chronicling the event to reproduce what was said. Here is the tribute: "In the fight against leprosy an honourable part has been played by the Mission to Lepers, which celebrates its Diamond Jubilee this week. It is a happy thing that its founder, Mr. Wellesley C. Bailey, has lived to share in the new hopes which have come in these years to those who battle along a wide front against this ancient enemy. Some things remain as in 1874. Those who, moved by compassion, began in that year to care for the lepers in their hopeless lot can still follow in the same way their Lord, who did not shrink from the touch of the leper. There are still many beyond the reach of the best medical science. Compassion for the unfit is still a charge upon Christian people. No one can read unmoved the record of a Communion at Oshima, in Japan; of the lepers who made their Communion, 'some are blind, others are without hands; so the cup is placed to their lips while deep silence prevails.' If, as one leper is reported to have said, the greatest gift is within, then the spiritual ministry of this mission does not change."

The Fight against Leprosy Continuing its leading article *The Times* made reference to the prevailing hope of modern medical science to control and, finally, to stamp out the disease. "This

hope came with the discovery of the properties of hydrocarpus oil, and of ways in which the derivatives of this oil can be effectively applied. It is a more sober hope to-day than it was a few years ago, but it is still claimed that by this treatment 'many cases can be healed, others can be given a new lease of life, and all can be alleviated to a considerable extent.' Treatment by itself will not be enough. Leprosy is known to-day to be more widely spread than was formerly supposed. It is largely a disease of the villages; and it takes occasion in a low standard of physical health. The economic conditions in which multitudes live in the East and in Africa cannot be ignored. There is needed at once a concerted attack by medical science, and the application by each nation of the best approved methods to its own lepers. The Mission to Lepers has wisely sought to establish in each province model institutions which will be copied on a large scale. Hospitals and homes for the children of lepers and other institutions are already in being, and there is before the society the vision of 'colonies of health,' in which men and women will find the way to 'a full restoration to the normal life of their communities.' In this way those who might have been a source of danger will become a gain. The fight against leprosy is an example on a small scale of the general truth that disease can only be challenged effectively on a world front. Progress has been made because the disease has been surveyed and met, not in one country taken by itself, but in many countries at the same time. In this as in other things, 'we are only saved in a saved world.' There is not and cannot be a medical nationalism. Leprosy is not yet controlled; but there is a sure hope that it will be, and this will be an achievement of a science which, in its fight for life against death, knows no barrier of race or nation."

Co-operation in the Sudan Mr. Gilbert Dawson, Secretary of the Sudan United Mission, gave an interesting address upon "God's Day for the Sudan," at the first of the series of Missionary Reunions for the present season, held at World's Evangelical Alliance House, Russell Square, on Thursday, October 18th. He showed that the territory known as the Sudan stretches almost right across the centre of Africa from east to west, and is, in its entirety, almost as large as Europe. A great part is desert, but the population is estimated at some thirty-two millions. The northern portion is largely given over to Mohammedanism, while the southern portion is mainly pagan. There are some six hundred separate tribes, mostly with a distinct tongue of their own. For many hundreds of years it was quite a closed land so far as evangelism was concerned, but now it is open practically everywhere. Twenty-one missions are at work, with 180 stations and 672 missionaries, whereas thirty-three years ago there was but one station in occupation. Only about 50 per cent. of the people have been reached so far by the Gospel message. The ideal definitely aimed at by the missions is a self-supporting, self-propagating, self-governing African Church. Russellism and Romanism alike are seeking rather to proselytise from Protestantism than to evangelize the pagans. Some sixty-three languages have been reduced to writing sufficiently for some portion of Scripture to be issued therein. There is no overlapping, and a fine spirit of friendly co-operation prevails. All the societies are longing to press forward among the unevangelized tribes. The Sudan United Mission itself is international and interdenominational in its scope, having branches not only in the United Kingdom but in the United States, Canada, South Africa, Australia, New Zealand, Denmark, and Norway. It has stations in Nigeria, the French Cameroons, French Equatorial Africa, and the Anglo-Egyptian Sudan.

India in Transition On later pages we review a notable volume entitled "India Calling," by Miss Cornelia Sorabji. Could any title be more appropriate to present the spiritual and missionary claims of India at this time? It is indeed a time of transition, and while politicians are engaged in discussing the White Paper, concerned with the political future of India, we shall do well to concentrate upon spiritual issues, and to remember that now is the opportunity for furthering Missionary interests, and to endeavour to make it more widely known and understood throughout

India that Christianity interpreted in terms of a definite message, that of Christ and Him Crucified, can, through regenerated individuals, make a new nation. Dr. Stanley Jones has remarked that "India hungers for Christ." Is this true? We believe it is. The Zenana Bible and Medical Mission, the Church of England Zenana Missionary Society, and others working for Christ in India, all lay stress upon the tremendous opportunities India presents at the present time for presenting the Evangelical message, and for manifesting Christian unity which cannot fail to leave its mark upon Indian life and to satisfy the longings of Indian hearts. In a quiet way the World's Evangelical Alliance is seeking to strengthen the hands of the missionaries of all Societies working in India. We are glad to have information that a grant recently made to help to counteract the confusion arising from Roman Catholic propaganda has enabled constructional work to be undertaken.

China Much is happening in China, not altogether political in its issues. The Missionary Societies report progress, new opportunities for the establishment of mission stations, open doors for the preaching of the Gospel, and an encouraging change in the general outlook of Missions in China. The Five Year Movement ends at the close of 1934. Steps are being taken by the National Christian Council of China to ascertain how far the Movement has been a help to individuals as to the Chinese Church as a whole. In a recent referendum the Council makes it clear that their primary desire has been less concerned with the question of greatly increasing the number of Christians than with the enrichment of the spiritual life of Christians and the growth of a greater zeal in witnessing to what God has done for them individually. From the outset of the Five Year Movement many were doubtful of the wisdom of setting as one of its goals "the doubling of the membership of the churches." That a great increase in the numbers of Christians is desirable cannot be doubted, but rapid increase can take place safely only as a result of a great spiritual outpouring and not through human promotional efforts or efforts to reach numerical quotas. One of the primary objects of the Movement has been to lead the Chinese Christians to read and study the Bible for themselves. We express the hope that this great ideal may be pursued after the close of this year, for with increased knowledge of the Word of God must come new spiritual light and life in China, where the Church is still being called upon to endure persecution, and numerous Chinese, both men and women, are placing even their lives at the disposal of missionary enterprise. China will continue to occupy a central position in the prayers and activities of those who follow the course of World Missions. What achievements can already be chronicled. The China Inland Mission is a witness, both silent and living, that China needs Christianity in its essence, the Gospel of Christ as the power of God unto Salvation. If Christianity means anything it means brotherhood in Christ without stress upon nationality, and this, we urge, is just what China requires. The situation is one for patient continuance in well-doing. We must continue also to pray for China, for prayer and trust in God for the answer will bring order out of confusion.

An Impressive Missionary Message At the close of the Annual Conference of Missionary societies in Great Britain and Ireland, held at The Hayes, Swanwick, during June, the members, representing most of the missionary societies in the British Isles, were constrained by the convictions at which they had arrived and the experience through which they had passed to try to communicate that experience and these convictions to the societies from which they came. The burden of this message was, that missionary opportunity was never more clamant in its urgency than it is in the world to-day; that the proofs of the Divine working are overwhelming; that the intimate fellowship into which the missionary societies have been led through co-operation in the common work has a vital message for the whole Church; and that the full response which the Church is called upon to make in face of the whole need depends, under God, on a new cleansing and consecration in the Church at home. The missionary movement has generated among Christian people of all denominations a great intimacy of spiritual fellowship.

Books Worth Reading

IN THE STEPS OF THE MASTER. By H. V. MORTON. (Rich & Cowan. 7s. 6d.)

This most arresting volume will no doubt be a popular Christmas gift. More than this, it is a book to be regarded by young and old alike as a unique commentary upon Holy Scripture, for it is a faithful account of a journey made to the Holy Land in search of every town and village associated with the Life and Ministry of Christ. Mr. Morton travelled, and the reader of his narrative may do so in his company, right through Palestine, Syria, and Trans-Jordan, observing those things still visible to-day which illustrate or illuminate the Life and Teaching of Christ. It is a wonderful narrative; nothing like it has appeared previously, and we cordially recommend it to our readers.

INDIA CALLING. By CORNELIA SORABJI. (Nisbet & Co. 12s. 6d. net.)

The distinguished lady who has written this volume, altogether attractive (and beautifully illustrated), has known, more intimately than most who have spent their lives in India, the real "flesh and blood" India, and her knowledge is not only imparted in a fascinating, but a wise manner. Those who are interested in the real India, and problems which concern the Indian Question of to-day, will find much in Miss Sorabji's "Memories" to enlighten as well as to engage. It is an account of events and happenings throughout a long and distinguished career which in very truth reveal the mind and soul of India. We have been specially interested in the references to Missions in India. She remarks: "I have often been asked in England about Missions in India, and have been forced to listen to much argument on the subject. All I can say of the Mission which I know best—the Oxford Mission to Calcutta—is that India would be a far poorer place without the men and women who represent it in Bengal. "They give to work the time they can spare from Prayer," as the Metropolitan once said of them.

THE BIBLE IS TRUE. By SIR CHARLES MARSTON, F.S.A. (Eyre & Spottiswoode. 7s. 6d. net.)

Sir Charles Marston merits the gratitude of the whole Christian world for his painstaking researches which have led and are still further leading to the verification of the Old Testament narratives. In this volume, just published, he submits to searching criticism the whole of the case against the historical accuracy of the Bible narrative, reaching the conclusion that, in the light of the latest archæological discoveries, that case must be regarded as disproved. In the Preface to this volume Sir Charles remarks: Besides progress in archæological discovery, further progress has been made in the examination of the methods and assumptions of the so-called Higher Criticism of the Bible. Some authorities have always regarded these as unreliable, and contended that a Court of Law would not recognise them. It will be noticed how events have now justified this prediction. It seems to us that this volume is indispensable to the Bible student, unless indeed, he is so determined and occupied in criticising it that he overlooks the value of evidence on the part of the defence. We might feel inclined to tell the critics to go to Jericho. With this volume in our hands we should have a dual reason for this recommendation, for on arrival they would find that the Bible narrative concerning the walls of Jericho is correct. Altogether, this remarkable and challenging volume demands recognition at the hands of the critics, despite the fact that it discredits their "conclusions." There are twenty-four plates.

THE TRUTH OF CHRISTIANITY. By W. H. TURTON. (Wells, Gardner. 2s. net.)

This is the twelfth edition of Colonel Turton's vindication of Christianity, a volume which has found acceptance among all orthodox creeds during the past forty years. The present edition has been revised, and the cumulative force of the evidence provided is of great value. It is a marvel of cheapness and a monument of editorial perseverance and reverence.

THE EVANGELICAL CHURCH CATHOLIC: (The Thirteenth Series of Chalmers' Lectures). By P. CARNEGIE SIMPSON, D.D., Professor of Church History in Westminster College, Cambridge. (Hodder & Stoughton. 6s.)

In these lectures, whose publication is timely, Dr. Carnegie Simpson with penetration and skill has laid emphasis on the essential nature and purpose of the Church of Christ. He has wisely remembered how far principles excel the customs, opinions and rules of tradition. Church principles originate in the truth which God has revealed in His Son, and, for this reason, possess eternal value. Many will welcome Dr. Simpson's emphasis; and their loyalty to the paramount importance of the Church as the custodian of the Gospel message and the witness to its power will be reinforced by the clarity, strength and warmth of Dr. Simpson's exposition and interpretation of the relevant facts.

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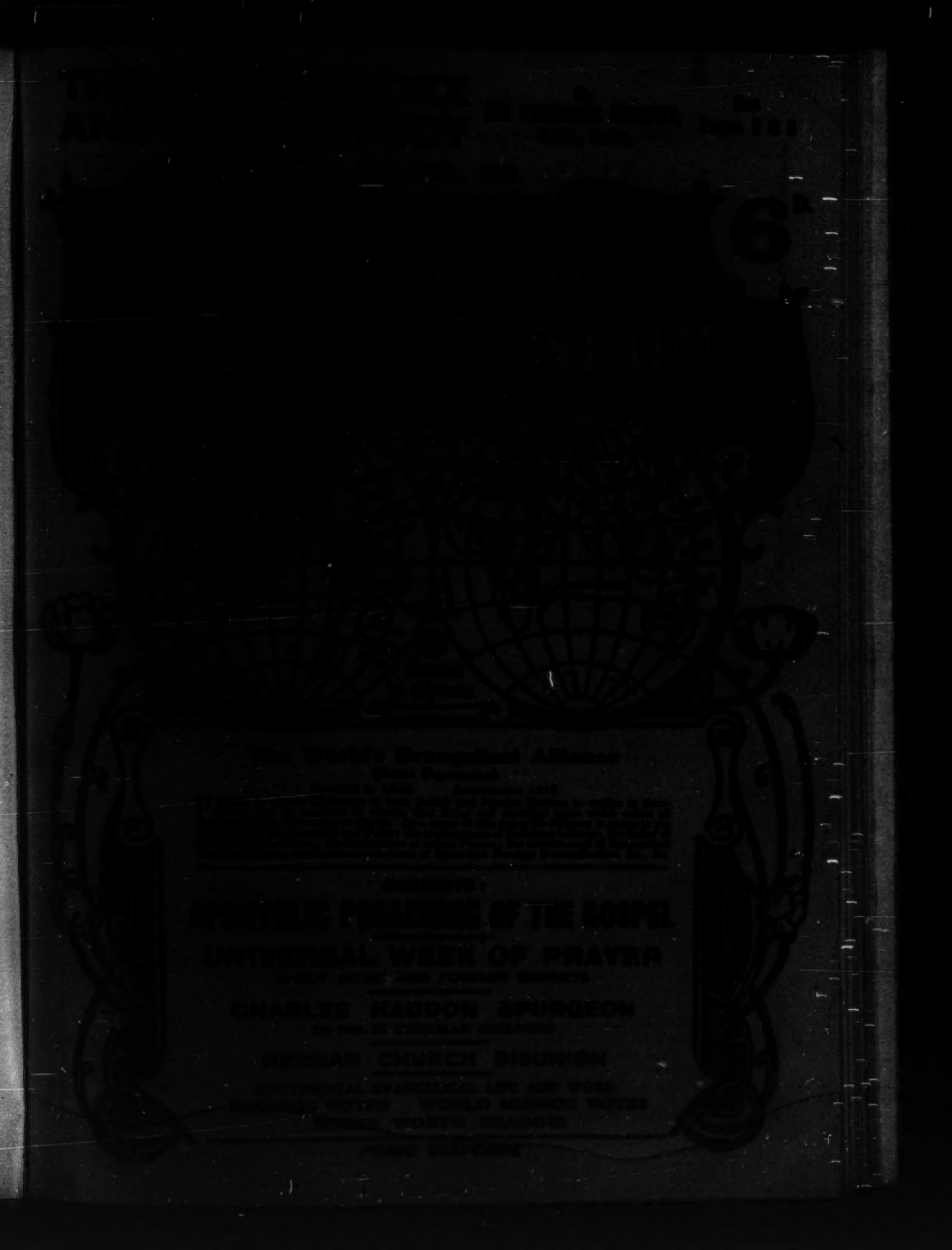

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THE SINAI CODEX AND BIBLE STUDY

By SIR FREDERIC KENYON, G.B.E., K.C.B.

See Pages 7 & 8

JAN.-FEB., 1934

EVANGELICAL CHRISTENDOM

6D.

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation)

Founded in 1846. Incorporated 1912

IT exists to enable Christians of both British and Foreign Nations to realise in their union, and to manifest to others, that living and essential union which unites all believers in the fellowship of Christ. As a result of this union the Alliance is active in the promotion of Co-operation and Unity; the maintenance of Religious Liberty; the Relief of Persecuted Christians; the furtherance of united Prayer; the maintenance of Evangelical Truth and Love; and various enterprises of Home and Foreign Evangelisation, &c., &c.

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See Page 48

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MARCH - APRIL, 1934

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SEPT.-OCT., 1934

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THE UNIVERSAL WEEK OF PRAYER—
HOW IT IS OBSERVED, AND ORGANISED.

See Pages 198-200

NOV.-DEC., 1934

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The forthcoming Universal Week of Prayer, which opens on January 6th, provides evidence of the fact that what the World's Evangelical Alliance seeks to accomplish is done in faith, and realisation that the outstanding need of the Church of Christ to-day, as of all organisations associated with it, is supplication to God.

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